THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

THE SUMMER RAIN.

The summer rain, the summer rain!
It is streaming down to the earth again,
The hills are green where the pure drops lie
And hid are the bee and the butterfly.
The pools are fill'd, and the streamlets flow,
O'er pebbly beds with their music low—
And the lily is lifting her chalice fair,
And the red-rose swings in the freshen'd air,—
And flower-cups bend to the blessed rain,
That is streaming down to the earth again.

It bringeth joy to a thousand things,
The thirsty herbage to meet it springs,
The corn is drinking the blessed draught,
And the oak of the forest its stream hath quaffed;
And the light leaves laugh, as its silvery tide,
Like a gift of beauty falls far and wide,
The smallest flower in the deepest glen,—
That never bloomed for the eye of men—
The gayest plant in the garden's bound—
The broadest bough in the green-wood found—
Each blade of grass, and each stately tree—
Drinketh the rain-drops joyfully.

What doth it image—the summer rain—
When clouds are spread over earth again?
And softly on meadow, and grove, and hill,
It is shedding its gladdening influence still.
It speaks of the Spirit's holy power,
On the human heart in affliction's hour,
So doth it fall, when the heart is sere,
With the parching cares of this lower sphere;
So doth it fall, when the smiling sky
Is dim with the clouds of adversity—
So doth it soften the stony breast,
As the glittering drops upon earth are press'd,
Till as incense sweet after summer rain,
The soul will rise toward heaven again.

M. N. M.

From the New York Review.

VIEWS OF THE OXFORD TRACTS ON BAPTISM.

The Tracts, then, maintain that the Church, which is the body of Christ on earth, has power, from and through Him, to dispense the peculiar "promise of the Father," namely, the gift of the Holy Ghost, to all who are worthily in communion with it. And as baptism is the rite of initiation into the Church, so to every one who is baptized, the Holy Ghost is given in the reception of that sacrament. This has been usually termed the doctrine of baptismal regeneration. But is this a popish doctrine, which we are bound utterly to condemn? If so, we must banish with it the Book of Common Prayer; for, in the office for infant baptism, it teaches us expressly not to doubt, but that God will receive the infant to be baptized, that he will embrace him with the arms of his mercy, and make him partaker of his everlasting kingdom. And after baptism we are commanded to say: "We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit!" Though this doctrine does not involve the absurdity of teaching that all who are baptized must, of necessity, be saved. Far from it. Those who receive the grace of God may, alas! receive it in vain. They may renounce their baptismal privileges as well as their baptismal vows. But that the spirit is given—that the blessing is conferred in the administration and reception of the sacrament, appears to us to be plainly the doctrine of the Prayer-book as it is of the Bible. By baptism we are incorporated into Christ, and thus become the sons of God; and into the hearts of all such, he sends the spirit of his Son, crying, Abba, Father.

That such was the view of the early Christian writers is generally conceded by all who are competent to form an opinion on the subject. One or two extracts may, however, be given in proof. Irenæus, the bishop of Lyons, who flourished about fifty years after the death of St. John, employs the following language: "The Lord gave to his disciples the power of *regenerating* men to God, saying unto them, go, teach all nations, and *baptize* them in the name of the Father, of the Son, and of the Holy Ghost." Cyprian, about a century after, says: "I lay in darkness, and doubted . . . . . . whether any one could be born again; and that, *being animated with a new life in the laver of saving water*, he could be changed from what he was before. . . . . But after that, the stains of my former life were washed away by aid of the *water of regeneration*, ... and after that, the second nativity changed me into a new man, by the spirit descending from heaven; my doubts were removed." Every ecclesiastical history furnishes evidence sufficient for the prevalence of this view after the third century.

In Tract No. 76, we have a list of forty-one divines of the later English Church, with extracts from their works, all which maintain the doctrine of baptismal regeneration. That such was the doctrine of the reformers, also, can easily be shown. Cranmer employs language of the strongest kind, to set forth this view: "Therefore consider, good children, the great treasures and benefits whereof God maketh us partakers when we are baptized, which be these: The first is, that in baptism, our sins be forgiven us, as St. Paul witnesseth, saying, 'let every one of you be baptized for the forgiveness of his sins.' The second is, that the Holy Ghost is given us, the which doth spread abroad, the love of God in our hearts. The third is, that by baptism, the whole righteousness of Christ is given us, that we may claim the same as our own." Becon, one of the archbishop's chaplains, is equally explicit: "Now so many of us as are baptized in the name of the Father, of the Son, and of the Holy Ghost; and have taken upon us a new life, forsaking the world, the devil, and the flesh, with all their pomps and works, have at the very time of baptism all their sins forgiven them, and are so clearly redeemed, delivered, and made free from all unrighteousness, be they young or old, as though they had never committed any of them at all." The same truth is asserted by Ridley, in language not less emphatic: "To be born again of the Holy Ghost and of water, is to be christened, as St. Paul showeth to Titus, (Titus iii.) where baptism is called the fountain of regeneration and the renewing of the Holy Ghost." The tract already referred to carries down the chain of witnesses in the English Church about to the present time. But there is one author, as it were of yesterday, with an extract from whose writings we will close this evidence: "St. Paul assumes the same truth [baptismal regeneration] with regard to his Galatian converts, when he says, 'as many of you as have been baptized into Christ, have put on Christ.' And to show that in this passage the apostle does not intend by the phrase 'putting on Christ,' merely to express that they had adopted a Christian profession, he continues, 'there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise.' In which passage the apostle evidently intends by 'putting on Christ,' the putting him on spiritually, as well as professedly, the being 'renewed in the spirit of their mind,' and the putting on 'the new man which after God is created in righteousness and true holiness.' So far is he from saying this in a merely general manner of the Galatians as a Church, that he adopts a form of speech when he says, 'As many of you,' which clearly individualizes, as much as our Church does when she teaches us to thank God for the bestowal of the blessing in every particular case."

Such also was from the beginning, and always has continued to be, the faith of *Lutherans*. The proof of this might be drawn out to an indefinite extent, were it necessary; but as our wish is merely to show the accordance of these tracts with the doctrines of the reformation, a few will suffice. In his larger catechism, Luther taught that baptism administered in the name of God, was performed by God himself; and though the sacrament was received through the agency of a human hand, yet the virtue and efficacy of it were divine. He insisted that the water of baptism was not water alone; but that blessed with the revealed word, and applied in the name of the Trinity, it carried with it a power which no language could too strongly express. And finally, that it wrought remission of sins, and procured the gift of the Holy Ghost. In the third of those articles published in 1592, in the Electorate and Provinces of Upper Saxony, we have the following declaration, which embodies the Lutheran view on the subject of baptism: "God saves us by baptism as the laver of regeneration and the renewing of the Holy Ghost, and works in us such righteousness and purity from sin, that whosoever perseveres in this covenant shall not come into condemnation, but shall have eternal life."

Even *Calvin*, though he does not always express himself clearly on this point, and perhaps not consistently, yet has many passages which directly assert the doctrine of regeneration in baptism. . . . . In writing to Melancthon, he says: "It is proper to maintain that the sacraments are not merely empty signs, but that they actually confer upon us what they represent. In baptism the spirit is so efficaciously present, as to wash and regenerate us." And in his Institutes: "The position cannot be controverted, that children are baptized into future penitence and faith, which, though they be not yet formed in them, nevertheless the seed of both lies concealed in them by the secret operation of the Spirit."

We now leave it to the judgment of our readers to determine whether, *on his point*, the Oxford Tracts teach heresy and error. If they are to be rejected for avowing the doctrine of baptismal regeneration, we shall be obliged to reject the writings of almost all whose names are held dear by us; and the Reformation must be again reformed.

From the British Magazine.

AGENCY OF FOREIGNERS IN THE BRITISH REFORMATION.

Although the reformation of the Anglican Church originated in domestic circumstances, and was carried on by the legitimate government of the country, nothing is more evident than the influence which foreigners obtained over it at various periods. Once it seemed as if Lutherans were to direct its course,—a conjecture which Cranmer's elevation to Canterbury might have rendered probable. Henry, notwithstanding his literary war with Luther, was really desirous that Melancthon should come to England; and although the royal polemic doubtless intended to teach, and not to learn—to modify, and not subscribe—the Augustan confession, the results of such a visit on the national mind may be easily imagined. Those of our divines, however, whom he officially met with, failed in securing his favorable opinion, "αγευστοι ημετερας φιλοσοφιας και γλυκυτητος," as he called them; and the unfortunate marriage of Henry with Anne of Cleves, the fall of Cromwell, and the six articles, made a breach between England and Luther's disciples which many an exile had reason to deplore.

In Switzerland, on the contrary, a truly friendly reception was given to every sufferer for conscience sake, which pleaded audibly with those at home in favor of Helvetian principles; and when the English reformers enjoyed, under Edward VI., a season of prosperity, they repaid with interest the sympathy many of them had experienced. None who symbolized with the Churches of Zurich, Basle, and Geneva, were allowed to want entertainment here. Peter Martyr, whose opinions had been conforming to those of Zuinglius for years before he abandoned his rich preferments in Italy, was placed in the divinity chair at Oxford; Bucer held the same post at Cambridge; and Cranmer's palaces sheltered many strangers of the same description, who were treated with great kindness, and not unfrequently consulted on matters of deep importance.

Many motives combined to encourage this influx from other nations. A want of learned advocates was felt by the most eminent reformed clergy, and they saw the cause of truth suffering in consequence. Charles V. was enforcing the Interim wherever his power extended. Persecution had shed her halo round the heads of all who sought an asylum from his severities, and given a moral weight to their character which attached itself to their sentiments. And to that large and important body in the state—including the Protector, who looked on the Reformation as one of those scarce opportunities in which the service of God and the enriching of his servants went hand in hand—who desired nothing more than the purity of religion except the revenues of the bishoprics. any persons were welcome who came from countries destitute of Episcopacy, who would by their eminent accomplishments and piety convey an impression that such establishments must be unnecessary or injurious.

Whether these men conferred on the Church of England all those benefits for which their contemporaries gave them credit may admit of doubt. That they did much good is certain; but their minds had been formed under tuition which led them rather to think how much might be changed to suit the taste of innovators than how little it might suffice to alter. Within ten years of Edward's demise, even Helvetians acknowledged that his church reforms were sufficient in the estimation of the pious; but while any chance remained for effecting more they never let them rest. The two professors gave a niggard support to the English ritual, and Bucer's observations on the first Prayer-book of Edward, notwithstanding the encomium with which he began, and notwithstanding that most of his recommendations were adopted, furnished many valuable hints, of which the Puritans soon learned how to avail themselves.

But if Bucer and Martyr, who concurred with him in his censure, were content to suggest alterations in the liturgy, a third stranger was not wanting to produce a totally new one, and organize a Church, which Laud appropriately called, "a Goshen in Egypt," for our discontented spirits. John a Lasco, a noble Pole, was in early life the friend and associate of Erasmus, at Basle, who has borne testimony to his excellence of disposition and learning. After a short stay in Italy he returned to Switzerland, where he was persuaded by Zuinglius to re-examine the grounds of his religious faith. This task he appears to have very rapidly completed, since he returned to Poland a reformed member of the Church (as it is reported) in the same year. There, however, he was made provost of Gnesna and Lencziez, and nominated bishop of Vesprim; offices which he retained until 1540, when he left his country, and ministered to a congregation at Embden. On the Interim he accepted Cranmer's invitation to England, and shared his hospitality at Canterbury and Lambeth. As the two most eminent foreign visiters were provided for at the universities, and the influx of strangers similarly circumstanced with a Lasco became considerable, it was determined to form them all into a church under his superintendence. As many of these entertained opinions remote from each other, and from truth, it would not seem to have been a greater hardship to require their conformity to the English ritual than to any other, and that may have been Cranmer's idea; but a Lasco having induced the primate to bring this scheme before the council, probably trusted to the Duke of Somerset for arranging its details. Hence, perhaps, the archbishop obtained a more ample favor for his friend than he contemplated, and which afterwards he had abundant reason to regret. The Pole, however, having left these matters in train went to Embden, and induced his former congregation to accompany him to London. In 1550 he was appointed spiritual superintendent of all foreigners frequenting the metropolis. The beautiful church formerly belonging to the Austin friars, behind Broad-street, was appropriated to their use; and a liturgy drawn up, remote enough in spirit from that of the Establishment, but very explicit on those topics in which a Lasco dissented from it. A too sensitive feeling of delicacy and gentlemanly refinement was not the foible of that age; the licence allowed was fully taken, and nothing less may have been expected. Yet it is lamentable, when calling its issue to remembrance, to discover that the holy discipline, with all its liberty of prophesying, and equivocal generation of orders, was first produced under the primate's auspices and the king's charter.

According to a Lasco's liturgy there were two orders of ministers, the elders and the deacons. Preaching and administering the sacraments were confined to certain of the former; the administration of discipline was committed to all. Deacons were inferior to both, and were employed solely in collecting and distributing the alms of those whose wealth enabled them to relieve the poorer brethren. Whence the first elders derived their orders it is unnecessary to ask. The church was imported entire from Embden, and nothing further is here attempted than to exhibit it as it appeared in London in 1550. Whenever a church officer was wanted to supply a vacancy, (a minister of the word, for instance,) the congregation was assembled, sermons delivered explanatory of his duties, and all were dismissed to seek divine direction in private prayer and abstinence, as to the member on whom their choice should fall, whose name each person was to send in writing to an elder. From among those who had the greatest number of votes the elders selected him whom they judged best qualified for the office, called him before them, and inquired whether he had any reason to refuse it. If not, on the following Sunday, after sermon, his name was declared, and he was brought forward before the congregation. If no charge should be substantiated against his character, piety, or learning, in the ensuing week, he was presented to the king. Being approved, the election was confirmed by the silence of the congregation, and the elders proceeded to ordain.

From Blunt's Reformation in England.

THE ARTICLES.

Thus far we have accompanied our reformers in their attempt to raise up a Church of England, and to establish its doctrines. One important work more under this head, remained still to be done, and to that we must now advert, the composition of a set of *articles* which should speak with authority the opinions of the Church, and secure uniformity amongst its teachers. Cranmer had entertained this difficult project in his thoughts long before he executed it; and the spirit in which he buckled himself to the work may be collected from some demonstrations which he had previously made. The natural effect of the Reformation had been to put in motion various conflicting opinions upon matters of faith and practice; every man challenging to himself the right of private judgment, and many, no doubt, abusing it; for any principle, however good, may be misapplied. It was, accordingly, the devout wish of many of the leading reformers, both on the continent and in this country, that some general creed should be drawn up by a congress of learned men of all nations, which should bind the whole Protestant Church together, and put an end to these mischievous divisions of heart. Melancthon appears especially to have pressed such a scheme upon Cranmer, whom, in his turn, he found nothing loth to pursue it; for he seems to have entered into a correspondence upon the subject with some of the leading foreign Protestants; and Calvin's own letters (for to him he had written amongst others) bear testimony to the comprehensive views of our archbishop upon this great question. It failed, however, as the same correspondence indicates; whether from the troubles at that time prevailing both at home and abroad; whether from the difficulty which must have been anticipated of constructing any single form which should be acceptable to so many parties holding so many opinions; or whether from the intrigues of the Council of Trent, then sitting, which, taking the alarm at the projected unanimity of their adversaries, and acting upon the old policy of divide and conquer, despatched their emissaries to the proper quarters, who feigning themselves zealous for the Reformation, and preaching those extravagant doctrines of the Anabaptists, which all sober-minded men lamented and condemned, scattered apples of discord among their enemies, and dissolved them as a body. But however this might be, the scheme was discovered to be impracticable, and Cranmer then contracted his views, and confined himself to the preparation of articles for the Church of England only.

It is of great importance to the right understanding of those which he at length drew up, to consider the spirit in which they were framed. Originating in the manner we have said, the principle which dictated them could scarcely have been one of exclusion, but was rather intended to allow a latitude, within certain limits, to a conscientious difference of opinion, and to make the fiery scorpion of bigotry draw in its claws; and concede a just portion of the heavens to other pretensions besides its own. That the spirit of our articles was thus catholic, became apparent in the actual working of them; and accordingly, when the exclusive doctrines of Calvin triumphed for a season in this country, and the Westminster divines were called upon to remodel the Church, one of their first acts was to review the articles, (a task which they did not complete, probably finding it a business of too much moderation to suit their present temper.) with the express design of rendering them "more determinate in favor of Calvinism," and a similar attack appears to have been meditated upon them by the same party at the Savoy conference after the restoration; sufficient testimonies these, that the exclusionists did, in fact, feel the articles (however they may have laid violent claim to them as their own) to be conceived in a temper inconveniently liberal, and the net of Cranmer and his coadjutors to have been cast, in this instance, too wide to meet their approbation.

Nor will a closer examination of the history of their actual composition lead to any other result. For the model upon which those of Cranmer of 1553 were formed was the Confession of Augsburg, which was strictly a Lutheran confession, Melancthon himself having drawn it up; and it is a curious fact, and like another to which allusion has already been made (the frequent invitations sent to this great reformer to repair to England and take part in building up her Church,) a fact indicating the influence which his character and opinions exercised on the ecclesiastical proceedings of this country at that time, that the divinity professorship in Cambridge, which was vacated by Bucer's death, in 1551, was not filled up for two years, apparently in the hope that Melancthon (for whom it was intended) would be persuaded to come over and occupy it; the interval being precisely that in which the articles were concocted. Nor may it be impertinent to remark, that on their revision, under Archbishop Parker, previous to 1562, care was taken to draw from the same, or at least a similar fountain, for what was wanting; the additions and emendations bearing token, both in their matter and language, of having been derived from the Confession of Wirtemberg; a confession composed in 1551, and exhibited at the Council of Trent the following year, and which, like that of Augsburg, was not Calvinistic, nor Zuinglian, but Lutheran. Indeed nothing can be more erroneous than to measure the contemporary by the posthumous influence of a great name. Milton is not mentioned by Lord Clarendon, (who forgets nobody that stamped his own times,) nor yet by Baxter, whose writings are voluminous, and by whom it was to be expected that he would be had in honor. And in like manner, splendid as eventually became the fame of Calvin, it was comparatively inconsiderable when our Church was in building, being eclipsed by the burning and shining light of Luther's name; so that whilst a sermon of the latter is advertised in England in 1547, as a work "of the famous clerk of *worthy memory*, Dr. Martin Luther," a treatise of Calvin is sent forth in 1549, (two years later,) as "written by Master John Calvin, a man of *right excellent learning and no less conversation*," as though his fame as yet required the help of a herald; neither, it may be observed, does the term Calvinist find a place in the pages of Fox. And though a body of men there was in the times of our first reformers, and by them certainly accounted schismatics, to whom the name of *Free Willers* was given, (and a singular instance of the predominance of the intellectual over the mere animal part of our nature it is, that the metaphysical questions to which the name points should have disturbed the prison-house of persons who were about to die, perhaps on the morrow, on the stake,) still the tenets of these men were not such as were afterwards called Arminian, but were strictly Pelagian, being in gross disparagement of a Redeemer's merits, and of a Sanctifier's help, and as such were stoutly combatted by the founders of our Church. That the freedom of the will was not, in itself, a doctrine offensive to Cranmer, but the contrary is certain, and in a letter to Cromwell, recently published from an original manuscript in the Chapter-house at Westminster, the archbishop, speaking of the seditious conduct of Sir Thomas Baschurch, a priest, writes, "At April next coming it shall be three years since the said Sir Thomas fell into despair, and thereby into a sickness, so that he was in peril of death. Of this sickness, within a quarter of a year after, he recovered, but saith he is assured that he shall be perpetually damned. *My chaplains and divers other learned men have reasoned with him*, but no man can bring him to other opinion but that he, like unto Esau, was created unto damnation; and hath divers times and sundry ways attempted to kill himself, but by diligent looking unto he hath hitherto been preserved."

Moreover, the selection which Cranmer made of Erasmus's Paraphrase, as the exposition of Scripture of which every church was to have a copy, argues no Calvinistic prejudices, but the very reverse.

The true key, indeed, to the understanding of the articles (as was already observed with regard to the homilies) is not so much the doctrine of Calvin as of the schoolmen; the controversy lying chiefly between the Protestant and Catholic, and in its paramount interest and importance absorbing for a season every other. Thus the article of "original sin" is urged with reference to the scholastic dogma, that original sin was a mere defect of original righteousness, the latter being a quality superinduced, and not "the fault and corruption of the nature of every man;" the article of "Works before Justification," with a similar view to another theory of the subtle doctors, that by a certain meritorious meetness, *a priori*, for the reception of God's grace, the party claimed it as a right *de congruo*, and that having once received it, he then claimed its further extension as a right *de condigno*. These opinions, so calculated to puff up by making man the originator of his own justification, our reformers would not tolerate, and framed their confessions accordingly. It would not fall within the plan of a work like the present to enter more minutely into these investigations, which, after all, are as a hedge of thorns; suffice it to have pointed out the general principle which should not be lost sight of in forming our judgment of the articles. Thus considered they will be scarcely thought to determine, or to be intended to determine, the peculiar points of Calvinistic controversy either way; they will be rather thought to be composed simply for the purpose assigned in the title prefixed to the original articles, "for the *avoiding of controversy* in opinions, and the establishment of *godly concord* in certain matters of religion;" an object which was not likely to be obtained by the decided adoption of any party views, be that party what it might; and therefore King James, according to his declaration prefixed to the articles, "took comfort that all clergymen within his realm had always most willingly subscribed to the articles established, which is an argument (he adds) that they all agree in the true usual literal meaning of the said articles, and that even in those curious points in which the present differences lie, men of all sorts take the Articles of the Church of England to be for them." Yet nothing can be more certain than that in the time of James the divisions of opinion upon speculative points of theology were both wide and numerous; high and low Church principles (as they are called) never having been more violently opposed to each other than then. Here, therefore, as in all other of their measures, did the reformers make their moderation known unto all men, not hoping or desiring to confine religious opinions so closely as thereby to prejudice religious sincerity, nor expecting that the pyramid of a national Church would stand firm when set upon an apex instead of a base.

From a late English Tract.

THE CHURCH THE "NURSING MOTHER" OF HER PEOPLE.

The very moment a child is born the Church is on the watch to enter upon her guardianship over it. Knowing it to be "conceived in sin, and born in iniquity," she loses no time in summoning the parents to consecrate their infant, by the divine ordinance of baptism, to the holy and happy service of God. She tells them of the inestimable privileges of that ordinance. She recounts to them the glorious promises connected with it. She brings the congregation together—she requires the parents to select persons who shall devoutly undertake to see this child educated for eternity. And she then calls on her minister, by a public and solemn act, to dedicate the child to God. And what human language can exceed, in touching interest, that which is found in what is called the "baptismal service?" What parent's heart, that is not steeled by sin into indifference to every good impression, has not throbbed as the minister pronounced the words over her own dear child—"I baptize thee in the name of the Father, the Son, and the Holy Ghost." "We receive this child into the congregation of Christ's flock, and do sign him with the sign of the cross; in token that, hereafter, he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto his life's end." Then how solemn the charge by which the Church binds the godfathers and godmothers to teach the child, "So soon as it shall be able to learn what a solemn vow, promise, and profession it has made by them, that as Christ died and rose again for us, so should we who are baptized die from sin, and rise again unto righteousness."

Such being the case, let me ask whether the Church is not to be regarded as faithful in this first act of duty to her infant charge? Is it not a most important feature in the moral history of a child, that when he first awakes to the knowledge of good and evil, he should find himself solemnly dedicated to God—separated from an evil world—and pledged to his service who loved him and bought him with his own blood? Is it a trifling advantage that he should feel his evil nature held in check by his outward circumstances: and learn that he is both introduced as a member into the family of God, and has become an object of real interest to every true member of that family? Is it not an immeasurable blessing to have our dear children, from the very first, surrounded as it were by the special guardianship of God, and commended to the prayers, wishes, and sympathies of all his servants? But let us go on to another point.

The child thus baptized soon begins to feel more or less the power of indwelling sin and corruption, the temptations of the world, and the assaults of the devil. At this critical season the Church continues to look after it with a mother's anxiety. And first, she puts into its hands a Catechism containing all the great fundamentals of the Christian faith; and thus supplies it, from the earliest years, with a summary of the lessons, precepts, warnings, promises, and invitations of the whole word of God.

Nor is this all. Aware of the perils of her charge at this anxious period of life, she turns to the armory of Scripture for new weapons of defence. She feels it fitting that the child should no longer be left merely to the obligation of a contract, however solemn, signed and sealed for it only by the hand of another. And such, confessedly, is infant baptism: as the sponsors in that ordinance discharge a duty for the child which it cannot discharge for itself.—She next therefore in the apostolical ordinance of *confirmation*, calls on the child solemnly to "ratify and confirm" all these engagements in its own person. And what ceremony of religion can be more touching than this new act of public consecration to God? Who has not seen the sternest heart softened by it? What thinking and observant mind can fail to regard that season as a crisis in the history of a young person of the very highest importance? Few, I am persuaded, who have been seriously trained to religion, and who are introduced to this ordinance in the spirit which the Church requires, can have felt without emotion the hand of the bishop laid on their heads, or listened unmoved to his solemn prayer, "Almighty and everlasting God, strengthen these thy servants with the Holy Ghost, the Comforter, and daily increase in them the manifold gifts of thy grace, the spirit of wisdom and understanding, the spirit of council and ghostly strength, the spirit of knowledge and true godliness, and fill them, O Lord, with the spirit of thy holy fear for ever." And again, "Defend this thy servant with thy heavenly grace, that he may continue thine for ever, and daily increase in thy Holy Spirit more and more, until he come into thine everlasting kingdom."

This ordinance, it may be observed, appears to answer many of the objections alleged by the class of Christians denominated "Baptists," against *infant* baptism. It is true that the infant was unconscious: and that every obligation undertaken in an infant state must, as to this point be comparatively imperfect. But the young person in the interval between childhood and manhood is not unconscious. Nor indeed could any fitter season than this be assigned for a solemn and voluntary surrender of the whole man, "body, soul, and spirit," to the service of a crucified Master? Confirmation, while it secures to our children the privileges of *infant* baptism—while it certifies even children baptized in infancy of God's favor and gracious goodness to them, gives them also the benefit of adult baptism; that it calls them to the solemn contemplation of the baptismal vow at a period of life when its obligations may be understood and felt. The Church gives them first, in infant baptism, an ordinance which has the analogy of the Old Testament and the practice of the New to sanction and commend it. And it adds to this another ordinance, which makes the strongest appeal to the conscience and heart; and which leaves no means unemployed to convert profession into principle, nominal religion into real, and transform the man signed with the outward sign of the cross, into the man wearing the cross in his heart, and bearing it about with him into all the duties and difficulties of life.

But the child being thus confirmed, does the Church conceive her duty to be fully discharged, and consequently leave it to the dangers of the world and to the assaults of the great enemy? That holy volume, from which she derives both her principles and practice, forbids her to do so; nor would a just view either of the nature or circumstances of man warrant such neglect. Aware both of our weakness and corruption; believing that by grace, and by grace alone, the Christian stands; persuaded that his safety altogether depends upon the daily and hourly communications of the Spirit of God; she next comes forward to press upon the child of her care a participation in that solemn ordinance of the Gospel, "the sacrament of the Lord's supper." Her Lord solemnly enjoined an attendance upon this ordinance in his last moments, and almost with his dying words.—He appointed the sacred elements, the bread and the wine, to be the representatives of his own body and blood. And, in compliance with his will, she urges upon those treading the slippery steps of life the bounden duty of coming to his holy table; of thus drawing nigh to the cross of Him who is the friend, the shepherd and the Saviour of his people, for pardon, light, and life—for grace to serve him here and fitness to share with him the glories of eternity? And how anxiously, devoutly, movingly does she press this duty upon her children. "Ye know," she says, and O dear brethren, that one and all would listen to her words of solemn remonstrance and invitation: "Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kinds of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think great wrong and injury done to him? Wherefore, most dearly beloved in Christ, take ye good heed, lest in withdrawing yourselves from this holy supper, ye provoke God's indignation against you." "I for my part," she bids her minister add, "I shall be ready; and, according to mine office, I bid you in the name of God, I call you in Christ's behalf, I exhort you as ye love your own salvation, that ye will be partakers of the holy communion. Consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same, when ye wilfully abstain from the Lord's table, and separate from the brethren who come to feed on the banquet of this most heavenly food." And how many millions have heard and obeyed this holy and affectionate call—have pressed forward to the foot of the altar; have there in spirit met their Lord; have there found peace with God; have there had "his Spirit witness to their own spirit that they were children of God;" have there found knowledge in their ignorance, strength in their weakness, consolation in their hour of deep sorrow and temptation? How many have gone there with a broken heart and come back in peace! How many have gone to this sacrament in all the weakness of what may be called the infancy of their Christian profession, and gathered power for the duties of life, and fitness for the joys of heaven?

But we have hitherto been contemplating the child whom the state has thus put into the hands of the Church in the gay season of health and prosperity. The vicissitudes of this shifting scene, however, do not allow us to hope that this season will long endure. The bright sky will darken. The cords of the tabernacle will be shaken. Soon disease will lay its withering hand upon him. Even in early youth, perhaps, he may be called to endure the ravages of consumption; or, at a later period, the agonizing attacks of more acute sickness. Or,

if his own health remain for a long period unimpaired, it will perhaps be his painful lot to watch the progress of disease in those he loves better than himself. Under these circumstances, does the Church forsake him? On the contrary, no language of man can I think minister more solemnly, profitably, tenderly to his wants in these hours of mental or bodily sickness. Who ever carried the service called the "Visitation of the Sick," into the room of disease or suffering, without being made to feel that it breathed the purest spirit of the book from which it is drawn, and spoke the language of the only sufficient Comforter of the miserable? What words are these? "O Saviour of the world, who by thy cross and precious blood hast redeemed us, save us and help us, we humbly beseech thee, O LORD." Then again, addressing the sick man. "The Almighty LORD, who is a most strong tower to them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence, and make thee to know and to feel that there is none other name nnder heaven given to man, in whom and through whom thou mayest receive health and salvation, but only the name of JESUS CHRIST. Unto GOD's gracious mercy and protection we commit thee. The LORD bless thee, and keep thee, and be gracious unto thee; the LORD lift up his countenance upon thee and give thee peace, both now and evermore." Can any heart, which the Spirit of GOD has visited fail to respond to such language? How truly is the Church the comforter of her children! And here I cannot resist quoting a few beautiful lines, in which a true poet expresses his gratitude to her whom he calls the "Mother of martyrs," for this exquisite service.

"Where may we learn that gentle spell?
Mother of martyrs, thou canst tell.
Thou who didst watch thy dying spouse,
With pierced hands and bleeding brows;
Whose tears from age to age are shed
O'er sainted sons untimely dead.
If e'er we charm a soul in pain,
Thine is the key-note of our strain.
How sweet with thee to lift the latch,
Where faith has kept her midnight watch,
Smiling on woe; with thee to kneel
Where fix'd, as if one prayer could heal;
She listens till her pale eye glow
With joy wild health can never know;
And each calm feature, ere we read,
Speaks silently thy glorious creed."

Keble, Vis. of Sick.

There remains one other stage in the affecting history of man. At length disease has done its work. The body and soul are divided. The body goes down to the dust, and the spirit ascends to Him who gave it. Many bright prospects are clouded. Many avenues of hope and joy are closed. Many a fabric of family happiness, which it had cost years to raise, is dashed to the ground. The partner of our breast, the child of our affection, the old, tried, loving friend, is gone, and the eye and the heart look upon vacancy. A void is made, which nothing earthly can fill up. In these affecting and awful circumstances, how tenderly does the Church fulfil her last office of kindness and duty! Open your Prayer-books again, and see how she goes forth to meet the mourner at the threshold of the churchyard with those all cheering words on her lips, "I am the resurrection and the life. He that believeth in me, though he were dead yet shall he live: and whoso liveth and believeth in me shall never die." Hear how she addresses him in the glorious language of that passage in which St. Paul establishes the doctrine of the resurrection, and which he concludes with a burst of holy eloquence, in itself sufficiently establishing its divine original, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. This corruptible shall put on incorruption; this mortal shall put on immortality. So when this corruptible shall put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying, that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to GOD, who giveth us the victory through our LORD JESUS CHRIST." Nor does the Church fail to add the solemn counsel, drawn by the apostle from these gracious promises. "Therefore, my beloved brethren, be ye steadfast, immoveable, always abounding in the work of the LORD, forasmuch as ye know that your labor is not in vain in the LORD."

But I must not dwell longer upon the passages and acts by which the Church of our affections thus labors to fulfil the solemn office which is confided to her. Has not enough already been said to show that the Church is the scriptural, the wise, the holy, the tender guardian of those committed to her charge? Does not a peculiar blessing seem to have rested on those of her first fathers who constructed these services? Can we, on the whole, expect, in a fallen world, to find any edifice of religious truth or practice more accurately framed on a Christian model, and which is better calculated to serve the interests of Christianity, and the souls of mankind? What human forms can be compared with these? What extemporary supplications approach, even by a great interval, to the same degree of simplicity, fervor, universality, and scriptural devotion? In what prayers does so little of *self* appear? "Give me," said the pious Herbert, "the prayers of my mother the Church; there be none like hers." A pious Wesleyan has translated a part of them into one of the languages of India. And a devout dissenter has translated a part of them into Chinese; and another distinguished dissenter places them in "the highest rank of uninspired compositions." Those prayers which all who differ from the Church agree to consider as the *next* best to their own, are most probably superior to all others.

Having said this much, I will not touch upon a single other argument in favor of the dear old Church of our fathers. I myself prefer to all arguments the simple one which has now been stated,—because a man has merely to turn to his Prayer-book, and he will at once see the force of it; and every time he opens the book new reasons will burst upon him. Nor can he go any where without meeting this argument. He will meet it at a baptism, at a confirmation, at the table of the LORD, in every sick room, and at every village funeral. Birth, health, sickness, death, will equally remind him of it. And what he meets so often, I trust he will learn at length to understand and to value.

THE pages of Scripture, like the productions of nature, will not only endure the test, but improve upon the trial. The application of the microscope to the one, and a repeated meditation on the other, are sure to display new beauties and present us with higher attractives.—*Hervey.*

COMMUNICATIONS.

THEOLOGICAL SEMINARY.

To the Editor of the Churchman.

Rev. and Dear Sir,—A short time since, there appeared in one, at least, of the daily papers an advertisement of the commencement of an institution called *The New York Theological Seminary*, to take place *in the evening*, in the Broadway Tabernacle. Several Presbyterian clergymen and laymen applied, last winter, to be incorporated under the name of "The Theological Seminary of the city of New York," or of New York—or "The New York Theological Seminary"—exactly which is not now recollected—nor does it matter. The style of the corporation was altered in 'the house,' as was supposed with the consent of the applicants, to that of "The Union Theological Seminary in the city of New York;" and with that alteration, perhaps amendment, the bill became a law. Is it the same school, the commencement of which was thus advertised?—and if so, is it to be understood now that the association *will* not be incorporated by any other name than that of *The* Theological Seminary, as though it were the only school of preparation for holy orders? Θ.

For the Churchman.

THE DIADEM OF A COUNTRY.

Mr. Editor,—No observant traveller can visit England without being struck with those rows, which one sees, of humble, yet commodious and picturesque cottages, erected at different periods by benevolent individuals as a retreat for the aged poor. They consist, often, of blocks of six or more separate dwellings, of two or three apartments each, with small court-yards in front, filled with flowers and shrubbery, and sometimes with small plots of ground, for a little vegetable garden, in the rear. They are endowed with a small annual stipend sufficient for the decent maintenance of an aged man with his wife, who are past the power of laboring for their support, or of a widow with her dependent children. The name of the pious individuals through whose bounty these retreats for deserving poverty have been established, together with their design, is usually engraven on a stone tablet in the centre of the block. As, for example, "Erected from the proceeds of a bequest, by ——, in the year of our LORD, ——, for the maintenance of twelve aged and respectable men and women." Sometimes they have proceeded from the enlightened liberality of corporate bodies. The presentation to vacancies, as they occur, is vested sometimes in these bodies, and sometimes in the parish authorities of the district in which they are situated. There cannot be a more interesting or deserving charity, or one so well calculated to relieve cases of suffering, which most nearly touch the finest sympathies of our hearts. Here the destitute, who have seen better days, can be provided for, without a distressing feeling of degradation, and without the breaking up of dear and healthful domestic associations. They are not consigned to that indiscriminate commingling with the vicious poor, which must take place in the common alms-house; nor are they subjected to the deep distress of depending upon the taxed and extorted charity of the community. Such establishments are common in the neighborhood of London, and of most of the principal towns and villages in Great Britain. They have just been recalled to my mind by reading the following beautiful passages from one of Melville's eloquent sermons: 'For our own part, we never look on a public hospital or infirmary—we never behold the alms-houses into which old age may be received, and the asylums which have been thrown up on all sides for the widow and the orphan, without feeling, that however generously the rich come forward to the relief of the poor, they advantage themselves whilst providing for the suffering and destitute. These buildings, which are the best diadem of our country, not only bring blessings on the land by serving—it may be, as electrical conductors which turn from us many flashes of the lightning of wrath—but, being as centres whence succors are sent through distressed portions of our community, they are fostering places of kindly dispositions towards the wealthier ranks; and may, therefore, be so considered as structures in which a kingdom's prosperity is nursed;—that the fittest inscription over their gateways would be this: "Whatsoever a man soweth, that shall he also reap."'

Now, that cases for the application of this high and interesting species of charity begin to be of frequent occurrence amongst us, there can be no doubt. It is equally certain that there are very many in this large and wealthy community who might easily, without lessening their own comforts or disappointing the reasonable expectations of their posterity, appropriate a portion of the means of which GOD has made them the stewards to such a worthy design. Is it not time that it should be undertaken? What benevolent individual will begin it, either from his own resources or by associating himself with a few others of like mind? The present generation will honor him, posterity will bless his name, and GOD will reward him sevenfold. How delightful and refreshing in our rides and walks in the neighborhood of our noble city to see, if not gems in its diadem, as Melville says, yet flowers of charity in its garland, fragrant and beautiful, whereon the bountiful eye may gaze with unalloyed delight, and which shall send up a ceaseless and sweet savor well pleasing to the GOD of mercy. Ye men of riches, whom GOD hath trusted with them, see that they prove your blessing, not your curse. W. M. J.

Canterbury Diocesan Society.—On the 2d of May a very numerous and influential meeting of the friends and members of this society was held at the town hall, Maidstone, to receive the report of the committee, and take further steps for promoting the object in view. Viscount Marsham was called to the chair, and explained that the object of the meeting was to carry out and improve the plans of the society, for which purpose a report would be read, and certain resolutions submitted to the meeting. The Rev. R. J. Wilberforce then read the report of what had been effected by the committee since their appointment in December last. Statistical inquiries had been instituted in each parish, the results of which could be seen in some voluminous schedules presented to the chairman. Of the whole of the weekly schools the Church had six-sevenths; dissenters one-seventh. Of Sunday schools the Church had three-fifths; dissenters two-fifths. The report recommended the immediate formation of local boards in every neighborhood, to assist in raising funds for the purpose of supplying schoolmasters with information, and to produce greater concert and unanimity in the exertions of the friends of national education on Church principles. C. W. Martin, Esq., then proposed the adoption of the report, which was seconded by the Rev. J. Wood, and carried unanimously. The meeting was subsequently addressed at great length by Sir B. W. Brydges, Rev. R. Moon, W. Deedes, Esq., Rev. Dr. Poor, J. B. Wildman, Esq., H. Hoare, Esq., Rev. Dr. Griffith, Rev. C. Laurence, Rev. C. Collins, Rev. R. J. Wilberforce, J. Whatman, jun., Esq., the Rev. J. Hodgson, G. Gipps, Esq., &c. Various resolutions were passed to carry out the objects of the society. A subscription was entered into, which amounted to more than £500 annually, in addition to numerous munificent donations. At the head of the list was the name of the Archbishop of Canterbury for a donation of £200, and an annual subscription of £100, and a like contribution from the dean and chapter of Canterbury.

Kentish Observer.

THE CHURCHMAN.

SATURDAY, JULY 27, 1839.

Discourses on some of the doctrinal articles of the Church of England, also Lectures on the History of Saint Peter. By the Rev. HENRY BLUNT, A. M., rector of Streatham, Surrey; late Fellow of Pembroke College, Cambridge; and Chaplain to his Grace the Duke of Richmond. Philadelphia: Hooker & Claxton. New York: Louis Sherman, 1839.

Lectures on the History of our LORD *and Saviour* JESUS CHRIST. By the Rev. HENRY BLUNT, A. M., rector of Upper Chelsea, late Fellow of Pembroke College, Cambridge, and chaplain to his grace the Duke of Richmond, 2 vols. First American, from the last London edition. Philadelphia; Hooker & Claxton. 1839.

An Exposition of the Articles of Religion of the Protestant Episcopal Church in the United States of America. To which are added some useful extracts. By ANDREW FOWLER, A. M., rector of the Protestant Episcopal church, Edisto' Island, South Carolina. Charleston, S. C.: Wm. Estill. 1839.

A Scriptural Exposition of the Church Catechism; containing the Young Christian's Account of the Doctrines and Duties of his Religion, &c., newly arranged and enlarged. By WILLIAM EDWARD WYATT, D. D. rector of St. Paul's parish, Baltimore. Baltimore: Published by the Prot. Episc. Female Tract Society. 1839.

The Candidate for Confirmation Re-examined: with Questions and Addresses to Ministers, Parents, Sponsors, and others. By the Rt. Rev. WILLIAM MEADE, D. D., Assistant Bishop of Virginia. Philadelphia: Wm. Stavely & Co. 1839.

A brief manual, which, without the array of polemical learning, offers a sound exposition of the articles of the Church, must prove a valuable acquisition to every inquiring and intelligent Churchman. It is well known that under the reign of Elizabeth a number of divines who had sought refuge on the continent from the Marian persecution, were led on their return to place a construction on some of these articles not contemplated by their original compilers; and that the construction then obtruded upon them has been more recently revived in a modified form, and made, unhappily, the rallying ground of a party. These are the articles which Mr. Blunt has undertaken to illustrate; and although we dislike to speak harshly of a work which seems to have been well intended, and is written in an amiable temper and gentlemanly style, yet truth constrains us to say that his discourses are superficial, inconsistent, and erroneous; and calculated to cherish and promote a taste for an exciting and shadowy kind of preaching, far from congenial with the sober and substantial piety of the Church.

When we say that these discourses are erroneous, we hope not to be charged with the presumption of opposing our private judgment to that of Mr. Blunt. The articles are the proper [illegible] the detection of heresy; and whatever doctrine plainly contradicts the articles, the humblest member of the Church may, without arrogance, pronounce heretical. Heresy, however, is error in its extreme and most dangerous forms; it is not simply error, but deadly error; like infidelity, it is the product, not so much of a weak judgment as a corrupt heart: and it is a kind of error, which, in consequence of the bulwarks which the pious care of the Church has erected, is thrown fairly without her pale. But there are other errors which are not deadly errors; which flow from infirmity and not from wickedness; which are not destructive of the Christian life, but are in various degrees unfriendly to it; and which, though wisely tolerated by the Church, the man who aims at sound, elevated, and consistent piety will conscientiously endeavor to avoid. Now is there no criterion by which the sound mind may be aided to detect error of this latter description? Is there no standard to which the humble mind may appeal to fortify its judgment? Have we nothing which serves the same purpose in regard to error of this less virulent form, which the articles serve in regard to heresy? We think we have: we think that the writings of the standard divines of the Church in our own country and in England, of the great majority of those who have been eminent for their learning and piety, furnish a fair standard by which to try the fugitive theology of the day. In this way, the right or wrong of a new book becomes a simple matter of fact; and as Mr. Blunt himself would hardly pretend that his views on the articles are conformed to this standard, it argues in us we trust no lack of humility confidently to pronounce his views erroneous.

Let it not be said that by this means we unduly exalt human authority, restrict private judgment, or depress the Scriptures. We do none of these things; and we hope never to be so Catholic as to be Anti-Protestant. We pin our faith to no man's sleeve, but hold ourselves responsible for our construction of the word of GOD to its divine Author and to Him alone. We deny the right of the Church to create new articles of faith, or to impose on us authoritatively her interpretations of the word of GOD. We deny this right to the present Church as claimed for her by the Romanists, and we deny it to the Catholic Church as claimed for her, we believe, by the Oxford divines. The WORD OF GOD, as contained in the Scriptures of the Old and New Testaments, is with us the only final arbiter of faith; and we claim for ourselves and recognise in others, the right to examine and to study these sacred records, and to adopt and follow in all cases and to the broadest extent that interpretation of them which shall approve itself to one's own judgment and conscience. We seek to impose on no man a rule which his reason would not approve; and whatever rule the reason of any man approves and accepts cannot be inconsistent with his freedom. But to be enslaved is one thing, to be guided is another; and therefore while we hold ourselves responsible to GOD alone for our judgments and conduct, we cheerfully accept the guidance which the Church offers. And as under her tutelage we accept her articles of faith, reserving to ourselves the right to verify them by the holy Scriptures; so on points of minor importance and in regard to which the articles are not clear, we accept the guidance of our standard divines, reserving to ourselves in like manner the right of ultimate appeal. Neither rule is obligatory any further than it approves itself to the reason; but both are useful for enabling us to pronounce upon error in its more or less virulent forms, with a degree of confidence which the deductions of our own private judgment alone could not authorize.

In our paper of last week we gave an extract from Mr. Blunt's book, which went to show that "the spiritual effects, the inward and spiritual grace of the sacrament [of baptism,] were its accompaniments in every case in which it was 'rightly received.'" And yet, in that very lecture we find Mr. Blunt addressing his hearers in the following strain.

"I address myself then to you, my brethren, as baptized members of the Church of England, and say to each individual among you, your Church once beheld you brought as one, 'by nature born in sin, and the child of wrath,' to the water of baptism, and there having offered her prayers that you might undergo that spiritual change, without which, as CHRIST himself has said, you 'cannot enter into the kingdom of GOD,' she returned her thanksgivings that you had undergone this change, had been born anew of water and of the HOLY GHOST, made a child of GOD by the Spirit of adoption, and incorporated into the Church of the Redeemer. Now, brethren, we require you to ask yourselves, honestly and conscientiously, and as in the presence of him who seeth the heart, whether in your own case, this reasonable belief of your Church has been fulfilled;—and that you may be enabled to answer the inquiry, remember the words of our LORD JESUS CHRIST himself, 'That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.' Have you then, like Samuel and like Timothy, been so born of the Spirit, from your earliest infancy, that the unholy and sinful pleasures of the flesh, have possessed no hold upon you, that you have not indulged them, have not tolerated them, have not allowed them, even for a moment, to gather strength by your supineness or indifference, but have been led to seek a power greater than your own to repel and vanquish them? And, further than this, have you reason to hope that spiritual things have ever been your delight, the real element in which your souls would live, and in which alone they can breathe freely and unrestrainedly? If these things be so, 'happy are ye; for the Spirit of glory and of GOD resteth upon you;' for then you may indeed indulge the hope that you have from your earliest infancy been brought among the spiritual children of the family of GOD, and educated for your Father's kingdom."

The inference is, that if the baptized person has yielded, *even for a moment*, to sinful pleasures, he is no longer certain of his adoption: if he has at any time lapsed into sin, he is not encouraged to rise again by repentance and plead the promises of GOD for forgiveness as his adopted child, but is taught to regard his sin as a proof that he is not regenerated, and is thus thrown into a state of doubt and agony. And so the gracious assurance of the Church, which Mr. Blunt on one page takes pains to convince us is a scriptural verity, and given us for our comfort and encouragement to persevere in a holy life, turns out on the next page to be a magnificent delusion.

In his discourse on the tenth article, Mr. Blunt states very truly that the article "represents him [man] as unable, in consequence of the fall of Adam, 'by his own natural strength,' to emerge from this state of guilt and pollution;" the state which belongs by nature to all mankind. Having sustained this position by arguments from Scripture and from facts, he proceeds to the second part of the article, which declares the necessity of the preventing and co-operating grace of GOD. Under this head he points out the error of the Pelagians, who deny the need of any other grace than that of pardon and the exhibition of the Gospel, and of the Semi-Pelagians, who contended for co-operating, but denied the need of preventing grace. All this is very well, although involved by the author in some little confusion. But when, in the end, Mr. Blunt comes to apply the matter to his congregation, he is in evident perplexity. Having first told us, (p. 42,) that "it is astonishing to find how many there are, even among the members of the Church of England, who, perhaps unconsciously, but nevertheless unquestionably, hold these [illegible] page 45 as follows.

"You, then, who conscientiously differ from your Church in this particular, perhaps are led to do so by the following misapprehension of the subject under consideration. You consider that if the work of turning and 'preparing ourselves to faith and calling upon GOD' must thus so entirely originate in GOD, then man becomes a mere machine, and ceases to be either a free agent or a responsible being. This arises, perhaps, in a great measure, from confounding free agency with free will. If, as we believe, all men are by nature in a state of alienation from GOD, and if the power of escaping from this state were actually denied to any, then there would be to some a *natural* impossibility of turning to GOD; they would not be free agents, which they unquestionably are, or they could not be responsible: but if the means of so turning to GOD are offered to all, and if the stubbornness and the corruption of the will *alone* prevent them from accepting the means, then there is not a *natural* but only a moral impossibility, and this moral impossibility, instead of extenuating, only enhances their guilt. The man is a free agent, but he will not avail himself of the power which is offered him; as our LORD said of the Jews, 'Ye will not come to me that ye might have life.' Most earnestly would we desire that every one among you, who has ever felt the difficulty of this great truth, would view it thus; for we cannot but believe that much of the opposition now manifested towards the doctrine would be at an end, if it were seen thus to leave the free agency of man, and consequently his responsibility, so entirely untouched. The example of the patriarch Jacob has been considered as well illustrating this difficult subject. What led him at the close of his life, to go down into Egypt? Was he compelled to go thither? Was he not a perfectly free agent? Was he not as free to remain in Canaan after the famine commenced, as before? How was it, then, that at his advanced age, he should have undertaken so improbable a task, so toilsome a journey? Was there any restraint, any compulsion? Was it not that he knew that his beloved son Joseph was there? that as soon as he heard the wagons which his son had sent for him, his heart fainted within him for joy? Surely this was no restraint, no compulsion, nothing was done against his will; his will itself was changed, and instead of desiring any longer to remain where he was, all his desire, all his anxiety now was to go to his beloved and long-lost son. So it is with ourselves. From the beginning to the end, our free agency is left untouched, our responsibility unimpaired. When GOD bestows the will to turn to him, we being willing in the day of his power, are as anxious to turn to him, as we have ever been in the days of our stubbornness and darkness to turn away."

We confess that the distinction between free agency and free will passes our comprehension; but a popular preacher may accomplish wonders, and therefore it is quite possible that Mr. Blunt might have succeeded in convincing his hearers that while their wills were in bondage they themselves were free agents. But this aside; is there not a contradiction in affirming that man is unable, by his own natural strength, to turn to GOD, and yet assuming that there is in all men "a *natural* possibility" of turning to GOD? If *natural* means, as we conceive it to mean, *belonging to nature*, then there is here contradiction; if it have any other meaning, then there is confusion. The author, however, assumes that there is in us no natural impossibility of turning to GOD; in other words, that we have the *natural* power of turning to GOD, and he then tells his hearers that what they want is the *moral* power. But is not the *moral* power of man a part of his nature? And if we possess the whole how can we be destitute of a part of that whole? Thus Mr. Blunt first contradicts the article by assuming that we have the natural strength or power when the article says we have not; and then he contradicts himself by denying to man, under the name *moral*, the very power which he had claimed for him under the name *natural*. So much for the surreptitious influence of New England divinity on the theology of old England!

Thus, in order to have a groundwork for human responsibility, Mr. Blunt has been driven to take refuge in Pelagianism. We would not, however, give our readers the impression that Mr. Blunt is a Pelagian. This would be doing him great injustice; for, like Dr. Owen, and others of that class who have moved in the same circle before him, so far removed is he from this error, as to verify the adage that "Extremes are apt to meet." The whole of his confusion had been avoided if, after having asserted, with the tenth article, the *total inability* of man, *by nature*, in consequence of the fall, to turn to GOD, he had then affirmed the catholic doctrine, that the grace of GOD, through the mediation of JESUS CHRIST, is given to all men to whom the Gospel is preached,* enabling them to turn to GOD. If Mr. Blunt had told his hearers that this gracious ability or power of grace, was communicated to all of them by the Holy Spirit, he would then have spoken good sense and good divinity, have saved himself and his hearers from all metaphysical bewilderments, and have laid a solid foundation for human responsibility. And why did not Mr. Blunt make on this subject the plain statement which the great body of divines in his Church ever have made? Perhaps the following extract from the discourse on the seventeenth article may help us to an answer:—

"If, however, the nature of this discourse would admit of it, we should be willing to refer this important subject of 'predestination unto life,' and our 'election in CHRIST,' to your own experience, and to your own hearts, and permit them to determine the question. We would take aside every individual child of GOD among you at this moment, and suffer the truth of the doctrine to stand, or fall, according to his reply to this inquiry, Did you, in your own case, first choose GOD, or did GOD choose you?

"When you were in the thoughtlessness, and carelessness of childhood, what led you to the knowledge of your Maker and your Redeemer? When you were forgetting him in your youth, and beginning, or perhaps more than beginning, to tread the downward path, who arrested your steps? Who held you back, when on the very brink of everlasting ruin?—Who, when you were resolutely bent upon disregarding him, and dishonoring him, when you had indeed wandered far from him, reasoned with you, strove with you, and drawing you 'with the bands of love,' at the last overcame you, and carried you home 'on his shoulders rejoicing?'

"And when you were alone in sin, had you no companions in iniquity, and where are they? Have they also returned to GOD? Are they now among his people? What then, you were not alone in sin, but you have been alone in your repentance, alone in your present state of acceptance with GOD? Who then has made you to differ? Who has snatched you, as a brand from the burning? Who has saved you, where others, in the midst of equal privileges, and equal opportunities, have been cut off in their career of impenitence and sin, and, as we fear, for ever perished? We are convinced, that each would answer, It was GOD, even my GOD: thanks be to GOD for exercising his grace, according to his sovereign will, and not [illegible] of him that willeth, nor of him that runneth, but of GOD that showeth mercy.'"

Here again Mr. Blunt stands in contradiction to himself. Under the tenth article he had endeavored to convince his hearers that they had the "moral power" to turn to GOD, and thus to hold *them* responsible for the difference between the converted and unconverted. Here, however, he asks, "Who made you to differ?" charging the difference upon GOD. In some of his contradictions the author has the advantage of being right at least in one position; but here he has the singular infelicity of being wrong in both. It is not true that man has the *moral power* to make the difference, neither is it true that GOD makes the difference between the converted and unconverted. The simple truth is, as we have said, that the grace of GOD, through the mediation of CHRIST, is given to all; and that thus every man is able, not in virtue of his *moral power*, which is a part of his inheritance from the first Adam, but in virtue of the power of grace, which is his gift from the second Adam, to turn to GOD, and so make, as far as conversion goes, the difference between the converted and the unconverted. (We say as far as *conversion* goes, because the difference of which we are speaking is caused as well by the disobedience of the unconverted as by the obedience of the converted.) The *power* or *ability* for conversion is given by GOD in the economy of grace; and for this reason, as well as because GOD in the same gracious economy supplies the ministry and the sacraments, the word of life and its most precious promises, and indeed all the means of conversion, HE is most truly said to be the author of our conversion; but the act of conversion, the exercise of this gracious power or ability, the yielding to this grace, is ours. Thus man, and man alone, is responsible for the difference that is made in the Church by faith or no faith, obedience or disobedience; and it is not true humility, but its spurious and mischievous counterfeit, which ascribes this difference to ALMIGHTY GOD.

From the last quotation it appears that the reason why Mr. Blunt cannot recognise in men a power of *grace* enabling them to turn to GOD and do good works, "pleasant and acceptable" to him through CHRIST, is, that his theory of predestination to life obliges him to appropriate this gracious ability to the elect only. Had he said that GOD predestinated the elect to eternal life, viewing them as holy, faithful, and obedient in CHRIST, we should have agreed with him; for in this case the discriminative act, which makes the difference between the holy and unholy, the faithful and unfaithful, the obedient and disobedient, would have devolved on man, to whom it rightfully belongs, and not have been ascribed to GOD, to whose nature it is abhorrent. But yet Mr. Blunt assures us he is not a Calvinist! Poor John Calvin! if he could revisit this earth, where he was long idolized and invested with an authority scarce inferior to that of Aristotle or Aquinas, who would own him? Or, rather, whom would he own? For in truth, we have too sincere a veneration for that mighty man not to think that he would scorn the miserable subterfuges and inconsistencies of those who are now clinging to the fragments of his shattered system. We confess we never could contemplate the hypothesis of Calvin without being struck with admiration of its fulness, its consistency, and its singular adaptation for the solution of some of the most perplexing phenomena in the spiritual world; and nothing, after years of serious inquiry and deliberation, has deterred us from accepting it but the solemn belief that it is unwarranted by the holy Scriptures. But the metaphysical meshes of the men of our day, whom the practical character of the age has led to mend and modify the system to adapt it to the purposes of modern preaching,† inspire us with any thing but respect; and make us no less anxious to withhold from them the name of Calvin, out of honor to his memory, than they are, out of false shame, to disclaim it; and to account it a misfortune that we have no more appropriate name to substitute in its place. Mr. Blunt is not a Calvinist, and why? You shall hear him tell.

"You will observe that the subject of reprobation, or the Calvinistic doctrine, that as certain persons are elected to eternal life, so certain persons are elected to eternal condemnation, is left entirely untouched. The compilers of our articles were never tempted to enter upon those unhallowed deductions, with which men are so apt to delight themselves on this high subject, saying, If it please GOD to elect certain persons in CHRIST, to 'bring to everlasting salvation, as vessels made to honor,' then must he, by this act, condemn, or, at the very least, pass by all others, and seal them up under final condemnation. Not a word of this kind is to be found in our Articles, in our Homilies, or in our Liturgy; no, not although you search the accredited formularies of our Church from end to end, will you find a single sentence breathing such a doctrine. The fact is, that, upon this point, it has, at least so it appears to us, pleased GOD to reveal nothing, and, therefore, most wisely and most discreetly, it has pleased our Church also to assert nothing."

So then while a portion of mankind are absolutely predestinated to eternal life, without reference to their faith and obedience, the rest of mankind are neither reprobated nor passed by. Most true it is, that Calvin was immeasurably above such inconsistencies. But if, as Mr. Blunt truly says, there is not a word either of reprobation or predestination in our articles, homilies, or liturgy, what better proof can he ask that the predestination to life is with reference to faith and obedience? a predestination of the holy, the faithful, the obedient, as such?

Again, Mr. Blunt is not a Calvinist, and why? Because, he says, (p. 135,) "While in fact we shall hold the doctrine of this article, viz. particular election, as it is most plainly propounded by our LORD, when he said, 'All that the Father giveth me shall come to me,' we shall hold [also] the great doctrine of universal redemption, which appears to be with equal plainness involved in the concluding passage, 'Him that cometh to me, I will in no wise cast out.'" But with what reason or consistency can Mr. Blunt resolve man's ability to come to CHRIST into the great truth of universal redemption, when he himself places this ability, not in the grace of GOD purchased by CHRIST's redemption, but in the moral power of man? We confess we cannot tell; neither can Mr. Blunt; for his very next words are, "Whether we are able or unable to reconcile these apparently conflicting statements, is of little moment: both are found in the unerring word of GOD, and therefore each is of equal importance and equal truth." But does Mr. Blunt talk thus in regard to the Trinity, or the person of CHRIST, subjects at least equally awful and mysterious? We trow not: on these subjects he reverently follows the guidance of the Church, who teaches him to collect the "apparently conflicting statements" of Scripture in regard to the persons of the Holy Three, and the two-fold nature of CHRIST, and reconcile them into one harmonious whole. And why not suffer himself to be guided into a similar haven on the subject of predestination to life? Why suffer himself to remain at sea and be tossed about on wave after wave of inconsistency? If some passages of holy Writ declare that none can come to the Father save those who are moved by his Holy Spirit, while others intimate that any and every man may come to whom the Gospel [illegible] in the one harmonious belief that the prevenient grace of GOD, communicated through the adorable Saviour, operates on the hearts of all men, and is in every individual sufficient, and may be effectual, for his conversion? Nothing that we can see prevents this belief, but the relic, dimly recognised and rarely confessed, of the theory which teaches that the grace of GOD is discriminative in its application and irresistible in its work.

We have now done with Mr. Blunt. His "History of CHRIST" we have placed at the head of the present article more by way of acknowledgment to the publishers, than with an intention to criticise the book. It is, we believe, the best of Mr. Blunt's works. We are charmed with the lustre of his piety, humility, and charity, which is never clouded except when the peculiarities of his creed lull him into a complacency, or urge him to a denunciation not suited to the state of those who are under the covenant of mercy purchased for us by the redemption of the Saviour, and sealed to us in holy baptism. We hope and believe we have done the author no injustice; if we have, it were but candor to confess, that the fault is more owing to our obtuseness than to his obscurity: and yet we think the most partial of Mr. Blunt's readers must admit, after every allowance, that, either from the vagueness of his conceptions, or the practical difficulties of his creed, he is not always clear and consistent. In our next we shall take a briefer view of the other works, the titles of which are prefixed to the present remarks; and it is with pleasure that we add, that the remainder of our task will prove, both to ourselves and our readers, much more grateful than the part which is now finished.

SPIRIT OF MISSIONS.—The July and August numbers have been issued in one pamphlet. A committee reported to the Board at its late annual meeting, a resolution that "it is expedient that a bishop be consecrated for foreign missions, who, as occasion

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* We make this limitation, not that we have been driven to despair of the salvability of the heathen, but merely to remove a stumbling block from the path of others, and to shut out matter extraneous to the subject in hand.

† We have been so much, and as we think so unjustly, blamed for sarcasm, that we feel anxious to avoid even the appearance of it; and we therefore beg to apprise the reader that the above expression is no satirical flourish, but refers to a grave matter of fact. In penning it we had in our mind the following passage from page 472 of "Selections from German Literature, by B. B. Edwards and E. A. Park, Professors, Theol. Sem., Andover," a work which has been kindly sent to us by the translators, and of which we shall take a further and friendly notice at another time. The translators, after having adverted to the modern method of reconciling "the universal corruption of human nature" with "an unweakened power of choice," add the following remark:—

"It may appear to some a matter of surprise, that New England men, whose tendencies are practical rather than speculative, should have been so successful in elucidating this article of our creed. It is to be considered, however, that the doctrine is one which harmonizes with the peculiar habitudes of the American mind. It is not to be learned from literary research, but from common sense. It is to be learned from practical life. Our divines have aimed at the immediate conversion of their hearers; this doctrine harmonizes with that design; it would be discovered more readily by a mind which was in a state congenial with it, than by any other. Its effect too, when first distinctly developed, was marked; and by its beneficial influence on the character and results of New England preaching, it has been perhaps more diligently studied by New England divines than by men more exclusively speculative."

The plain English of this we take to be, that New England divines have been driven from Calvinism to Pelagianism, but the complacency with which it is put would be amusing, if one could be amused with a thing so serious. After such an account of this new development one is not surprised to hear the translators say that "many of our old theological writers came so near stating the doctrine with precision, that the reader is now startled at their standing so long on the threshhold without opening the door." Is it not to be feared that such explorers on their voyage of discovery may yet find a door which the Holy Apostles themselves might have opened, without standing on the threshhold, had they been blessed with the habitudes of the American mind, or the sagacity of a New England metaphysician? To us, we must confess, such remarks seem vain, trifling, and irreverent.

may require, shall visit the several foreign stations established by the Board." An amendment was offered to the effect that the bishop should "reside generally abroad." As a substitute the Board adopted a resolution that "it is expedient that there be consecrated to the Episcopate one who shall act as a missionary bishop in foreign lands."

The Foreign Committee have appointed the Rev. Dr. Robertson and the Rev. Mr. Southgate as resident missionaries in Constantinople.

We annex the following extract from the report of the Domestic Committee and shall make further extracts in our next.

It is with much pain the Committee have observed, if not an absolute, at least, a relative diminution in the number of candidates for holy orders in this Church. A table is annexed, exhibiting the number in the respective dioceses for the last four years. By a comparison of this table with a portion of the one last year submitted, and now also with additions annexed to this report, exhibiting the number of the clergy in the several dioceses for a period of many years, the evidence of this diminution will be obvious. In 1835 the proportion of candidates for holy orders to the persons already in the ministry was as twenty to eighty-three; in 1836, as twenty to one hundred; in 1837, as twenty to ninety-one; in 1838, as twenty to one hundred and five. If the ratio had been the same in 1838 as in 1835, the number of candidates, instead of being only one hundred and seventy-one would have been two hundred and *thirty*.

St. Timothy's Church—There are thousands of the German population in this city, and of this number there is a numerous body ignorant of the English language, but ready and desirous to become worshippers in an Episcopal Church, the services of which shall be celebrated in their own tongue.—The liturgy has been translated for their use, and there are several clergymen in our Church, every way qualified, who could be found to minister among them. The church has been built and consecrated, and we sincerely hope that the effort now made to save it will meet with a general co-operation.

TRINITY CHURCH, NANTUCKET.

Trinity Church, Nantucket.—We do not know that we can better comply with the request contained in the following letter than by publishing the letter itself. The success of the missionary at Nantucket is exceedingly gratifying to us, and is not the least proof, among many others, of the practical value of domestic missions.

To the Editor of the Churchman.

"*Rev. and dear Sir*,—As you and many of your [illegible] a very great interest in the success of my mission to Nantucket, I am induced to believe that the vignette view of my church, which I take the liberty of sending, will be both gratifying and encouraging; and if you think proper to exhibit it in your paper, you may certainly do so.

"You will perceive that we have adhered to simplicity of style in our outward decorations, whilst at the same time we have endeavored to preserve the richness of Gothic architecture, so far as our limited means would allow, and the nature of our situation admit of it. The building is about 42 feet by 59 or 60 feet—a solid oak frame—the very place in which the respected Society of Friends formerly met for worship. To this we have added a chancel 21 feet by 13 feet, in the rear, and a beautiful tower of suitable proportions in front; the whole edifice presenting the appearance of a granite building.

"The purchase of this property has cost us $2,200; the site is one of the most valuable on the island, being in a central part of the town, and in a commanding and most eligible situation. The estimated expense of the building is put down at $6000. Towards this about $4000 have been raised by the sale of pews, at $100 each, among my people at Nantucket; and in order to keep the church out of debt, I have been endeavoring to raise somewhat towards the required sum abroad.

"In this project, I am happy to inform you, I have latterly been more successful than aforetime, having already disposed of a few of the remaining pews in Boston, and received donations and other contributions, which will very materially assist us. But yet we need more help, and as I cannot find time to make a personal application every where to those who have, *I know*, both the will and the ability to give something, you will confer a great benefit on our church if you will have the kindness to present our claims to our Episcopalian brethren in other sections of the Union, through the medium of the Churchman. The taking of a pew as security for the loan of $100, until we can refund the money, would, if a few persons would do so in your city, at once relieve us from difficulty, and establish the church, as it should be, for ever.

"Manifestations of interest from abroad, whether by donations or otherwise, tend to increase the number of our friends on the island, and to encourage and strengthen our associates; you will urge therefore this matter upon their consideration, and may the Lord dispose their hearts to remember our necessities! As I observed before, any gifts of books, vestments, or other requirements for the sanctuary of our God, will be very acceptable, if forwarded in time, so as to supersede the purchase of them.

"The bishop and some of the clergy, as the subjoined recommendations will suffice to show, have our cause much at heart, and our situation and wants need, I am sure, to be only made known, to be fully answered, ameliorated, and supplied by our brethren. In this confidence I urge the matter upon your kind sympathy and ability to do us service. The mission to Nantucket owes its rise, as you can state with truth, more to the zeal and liberality of the Diocese of New York than to that of any other, and since it has pleased God so to prosper it, words need not be multiplied to induce any to bestow the little we now require to give efficiency and complete success to the good work their munificence, in part, enabled us to undertake.

"The consecration of our church has been appointed by the bishop to take place on Wednesday, the 21st day of August next; and, as many of our Episcopal friends in the diocese intend at that time to visit the island, and to be present at a ceremonial so highly interesting and important, arrangements have been made, under a committee of gentlemen belonging to the churches in Boston, to have the steamboat which goes from New Bedford to Nantucket await their arrival on the 20th; so that leaving Boston in the morning of that day, they may reach their destination the same evening, without sleeping on the road; and so, *vice versa*, on their return home. In like manner, those of our friends from New York, and may we not hope that some of them will be of our party also? may leave New York on the Monday afternoon in the steamboat for Newport, and from thence get in time to New Bedford, to come on with the rest in the steamboat to the island on the Tuesday at noon.

"I will not presume to hold out inducements for any to come, lest, unhappily, they should be in any degree disappointed; but thus far I can assure our brethren, that if they do come, they will not find an *inhospitable* region in Nantucket, but receive a sincere and hearty welcome from me and my people, so far as our accommodations actually extend. The prophet's chamber is already prepared in many a dwelling, and if it be accepted as it is proffered, it will give them sufficient gratification to make amends I think for every other deficiency.

"Our friends who leave the Island on their return home with the bishop on the Friday will be able to reach Boston the same evening, and New York early on Saturday morning; but I trust some will be prevailed upon to remain over the following Sunday, and be willing to officiate in the church on that day.

"With sincerest good wishes, and every expression of regard and esteem, I am, believe me, Rev. and dear Sir, your faithful friend and brother,

July 16, 1839. Moses Marcus."

(copies.)

"The undersigned is fully aware how much and how continually the friends of the Protestant Episcopal Church in Boston have been burdened with solicitations for charitable contributions, and is not forgetful of their well-known pious liberality for missionary objects, and in aid of feeble churches; yet knowing also that they have not been 'weary in well-doing,' he hopes to be excused for asking their attention to the case of the infant church in Nantucket; the circumstances of which they may learn from the bearer, the Rev. Moses Marcus, their minister. The arduous and very laudable efforts now making by that parish to build a beautiful church in a very eligible situation, and the voluntary sacrifices of their pastor, to give success to the good work, merit the sympathy of every Episcopalian. Their church is almost finished, and is soon, the Lord permitting, to be dedicated to his holy worship. Any contributions to assist the parish or their minister, would, in this their exigency, be a great encouragement and relief, and would facilitate their being soon numbered among the flourishing churches of this commonwealth.

Signed Alexander V. Griswold.

Boston, June 27, 1839."

"The members of our Church at Nantucket having commenced with great zeal and liberality the erection of an edifice to be consecrated to the worship of Almighty God, according to our rites and usages, are emboldened to ask a little aid from their more favored brethren to assist in its completion. The circumstances of the case, and its peculiar claims upon the sympathies of Episcopalians in this city, will be stated by our able and indefatigable missionary on that interesting island, the Rev. Moses Marcus, who is hereby commended, with his cause, to the generous patronage of the Christian community.

Signed William Croswell,

June 25, 1839. *Rector of Christ Church, Boston.*"

"I cordially approve of the mission of the Rev. Mr. Marcus, and wish him success in the object of his visit.

Signed, Theodore Edson.

Lowell, July 11, 1839."

"I cheerfully commend the cause for which the Rev. Mr. Marcus has so zealously labored, to the attention and patronage of Episcopalians in this place.

[illegible] Signed, [illegible]

Journal of the Convention of the Protestant Episcopal Church of Delaware. 1839.

In addition to the usual details of Episcopal duties, we find the following statement.

"In the evening of April 16 I preached in Immanuel Church, New Castle. This visit to the diocese was occasioned by the presentment of the Rev. Mr. McCullough, by the Rev. Mr. Thorn and six of the male communicants of St. Andrew's Church. I was with the Standing Committee on the afternoon of the 16th, and the whole of the 17th; and after full deliberation, the committee, with my advice, dismissed the presentment for insufficiency. You will observe that this presentment was made by the rector and six communicants of one parish against the rector of another parish. In my judgment, it was as a whole, insufficient on two grounds,—1st, that the tenth article of your constitution does not recognise mixed presentments, but only such as are made by a vestry, or four or more male communicants, or two presbyters, neither class of presenters intermingling with either of the other classes—and second, that that article was not intended to allow the presenting of a clergyman residing in a parish by the vestry or communicants of another parish. All agreed to the impropriety of the latter course; but under legal advice it was held to be constitutional. The former objection also was not sustained. And the insufficiency of the presentment was determined on other grounds, and with reference to the several charges. I trust you will see the clear propriety of so amending the constitution as not to allow the vestry or communicants of any parish to present a clergyman living in another parish. Such a provision should only apply when a clergyman resides within none of the parishes of the diocese. Mixed presentments ought also to be prohibited, so that no presbyter can take part in a presentment unless he can get a brother presbyter to sustain him. The constitution intends that only one of the three classes of presenters shall act in a case; and if two or more of the classes combine in presenting, the accused is subjected to a greater adverse influence, in the whole business, than was designed by those who framed and enacted this portion of your legislation."

The Sermon on the occasion of the Consecration of St. Philip's Church, in Charleston, S. C. By the Rector. Charleston: A. E. Miller, 1839.

St. Philip's Church, Charleston, is one of the most venerable edifices in our country; and its destruction and re-edification have been events of general interest. In rebuilding, the style of the exterior has been preserved exactly, and that of the interior as far as was practicable. The consecration sermon is such an one as might have been expected from its rector, the Rev. Dr. Gadsden, distinguished for its ability, its scriptural complexion and conformity, both in doctrine and polity, to the distinctive principles of the Church. The sermon has been accidentally kept from our sight until the present week, or the reader would have been earlier favored with the following extract:—

'The Church, in the first ages, was divided into *three* parts, the ante-temple, (answering to the vestibule of this church) the temple, (answering to the place for worship, or body of the church) and the sanctuary, as we now call it, the chancel. 'Within the chancel and against the wall on each hand of the altar was a recess or closet; *one* served for the offering of the people at communion, and for the bread and wine for that ordinance. The other was a sort of vestry, there the priests put their robes, and after service came to make private devotions.' The *chancel* was elevated, and approached by *steps*. The reader or preacher laid his book on a small *moveable* desk. There was no large pulpit to conceal the altar, or to overtop the prayer desk. The effect was to present 'the altar as the *chief* place in the church, and the desk was subsidiary to it." It will be perceived therefore, how *nearly* conformed to ancient churches is this our new church. *Such* considerations appear to have been always regarded by the Church of England (to which our Church in this country "is indebted under God, *for her first foundation*,") as her noble cathedrals, and the beautiful simplicity of her smallest chapels attest. "St. Paul's, London, for example, cost four millions of dollars. It covers nearly three acres of ground, and the dome rises to the height of three hundred and fifty-six feet." Such considerations appear to have been regarded by the members of *this* congregation, from the beginning of it. The first St. Philip's, built about 1681, though of wood, is reported to have been "large and stately," and ornamented. The second St. Philip's, opened for worship on Easter Sunday, 1723, was as you know, sublime and beautiful, remarkable for an architecture, which addressing the understanding and the heart, reminded every one who entered it, that it was a house for prayer, and made him feel that he was an immortal; that the memorials of death around him were not less the trophies of a final triumph over the grave. In the present building, an instructive and moving architecture has been aimed at, and we trust not without success.—Not from diminished regard for those principles and usages which were so well set forth in the structure of our old church, but from considerations of expense and convenience, the model of this church is in some respects new. The exterior appearance has been preserved, with the exception of the form of the tower, the size of the western portico, and the projection, (for the chancel and the vestry rooms) which is a decided advantage, both as it respects beauty and utility. In the interior, are preserved the essential features of a house for the sacraments, for *Episcopal* ministrations, for prayer and praise; and instruction, by catechising, reading the word of God, and preaching; *this* not to be preferred to those, nor those to be in exclusion of this. As in our old church, so here the most conspicuous object is *the chancel*. As in that, so in this, the pulpit is, not in the middle of the centre aisle but one side, and of moderate size, that the chancel may not be hidden. Forty years ago, the desk and the pulpit stood wide apart, and so they do now—still regarding the same purpose, viz. to leave the chancel open to view, and the access to it as little obstructed as possible. When you enter a church, what is the thought which first of all its architecture should suggest?—Unquestionably that it is God's house, the place for communion with him and his saints. The communion table therefore, where is the highest act of devotion, not the pulpit, the place whence instruction is imparted, not the desk, where are the lower acts of devotion, ought to be most prominent. The open and the elevated chancel direct the mind to God and heaven; whereas, if the pulpit chiefly attracted and fixed the attention, the association would be with the sermon and the preacher, with the means of, rather than the end—holiness. The font stands at the door, its appropriate place, baptism being the door to the spiritual temple. In this church then are arrangements such as will not [illegible] "the communion of saints," for cultivating the religious affections, and for Christian instruction.'

Tracts for the Times.—The first number will be issued positively on Tuesday next, and the whole series will follow without delay. They who have held back their subscriptions from prudential motives may now come forward without fear. The work will go forward; for it is plain that the Church wants the Tracts, and will have them. Address (post paid) Rufus Dawes, whose office of publication is at the Protestant Episcopal Press, 142 Fulton street.

☞ The Rev. Mr. Blunt, whose works are reviewed in another column, is not the author of the work on the Reformation, an extract from which is given on our first page. The former is the Rev. Henry Blunt, the latter, the Rev. I. J. Blunt. The American edition of the work on the Reformation has a preliminary letter from the pen of Bishop Doane, whose sanction, we are persuaded, would never have been given to the Discourses on the Articles. The Lectures on St. Paul, and on the History of our Saviour, are by the Rev. Henry Blunt.

Rev. Charles Fox, of the Diocese of Connecticut, has received and accepted an appointment from the Domestic Committee of the Board of Missions, as missionary in the Diocese of Michigan.

General Theological Seminary.—Two contributions are acknowledged this week which ought to have been done in the paper of 29th June.

Bishop M'Coskry's Address.—While waiting for our proofs, a copy of Bishop M'Coskry's Address has been placed in our hands, the perusal of which induces us to ask a more than usual attention to the leading editorial of this week. The Address will receive, as it certainly merits, a distinct notice.

Archimedes is venerated independently of the distinction of his birth. He won no battles, but he has given some wonderful inventions to the world. How great, how illustrious is he to the scientific mind.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION

Ninth Sunday after Trinity, July 28, Patterson, *Putnam county*. Tuesday, 30, Lithgow, *Dutchess county*. 31, Pleasant Valley, August 1, Christ Church, Poughkeepsie.

Tenth Sunday after Trinity, August 4, A. M. Ballston Spa, *Saratoga county*; 4 P. M., Saratoga Springs; 5, Herkimer, *Herkimer county*, 3 P. M. Laying of corner-stone.

Eleventh Sunday after Trinity, August 11, Morristown, *St. Lawrence county*. Tuesday, 13, Ogdensburgh. 14, Lisbon. 15, Waddington. Saturday, 17, Potsdam.

Twelfth Sunday after Trinity, August 18, Canton, Tuesday, 20, Malone, *Franklin county*. Thursday, 22. Plattsburgh, *Clinton county*.

Thirteenth Sunday after Trinity, August 25, Ticonderoga, *Essex county*. Wednesday, 28, Hampton, *Washington county*. 29, Granville. Saturday, 31, Fort Edward.

Fourteenth Sunday after Trinity, September 1, A. M., Sandy Hill; 4 P. M., Glenn's Falls, *Warren county*. Tuesday, 3, *Schenectady*, institution A. M., confirmation P. M. Thursday, 5, Marlborough, *Ulster county*, consecration A. M., confirmation P. M. 6, Walden, *Orange county*, ordination A. M., confirmation P. M.

Fifteenth Sunday after Trinity, Sept. 8, Phillipstown, *Putnam county*, ordination A. M., confirmation P. M.

Sixteenth Sunday after Trinity, Sept. 15, St. Mary's Church, *New York*.

Seventeenth Sunday after Trinity, September 22, Astoria, *Queen's county*, institution A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally, prior to the bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

CALENDAR.

JULY.

28. 9th Sunday after Trinty.

AUGUST.

4. 10th Sunday after Trinity.
11. 11th Sunday after Trinity.
18. 12th Sunday after Trinity.
24. St. Bartholomew.
25. 13th Sunday after Trinity.

MARRIED,

In Lexington, Ky, on Thursday evening, June 6, by the Rev. John Ward, the Rev. Edward Winthrop, Professor of Sacred Literature in the Theological Seminary of Kentucky, to Miss Elizabeth Andras, daughter of the John Andras, Esq. of Bath, (Eng.)

NOTICES.

The undersigned, ministers of the Protestant Episcopal Church, in the city of New York, having taken into consideration the case of St. Timothy's Church, in this city, now advertised for sale, and having ascertained that a comparatively small sum of money would redeem the building, and secure it permanently for the purposes originally designed, agreed among themselves to make an effort, among the Episcopalians of New York, to raise a sum sufficient to secure the edifice for the use of a German congregation of Protestants. The undersigned, therefore, ask of the laity their aid in this good work; it being understood that no subscription is payable unless the whole amount subscribed shall be $3,500.

New York, July 9, 1839.

Henry Anthon, rector of St. Mark's Church; Francis L. Hawks, rector of St. Thomas' Church; Joseph H. Price, rector of St. Stephen's Church; Louis P. W. Balch, rector of St. Bartholomew's Church; Hugh Smith, rector of St. Peter's Church; Edward Y. Higbee, assistant minister of Trinity Church; James Milnor, rector of St. George's Church; Thomas Lyell, rector of Christ Church; Isaac Peck, assistant minister of Christ Church; S. Seabury, rector of the Church of Annunciation.

It has given me very much pleasure to witness the above movement of my Rev. brethren in behalf of the parish of St. Timothy's Church; and I cordially commend it to the liberal patronage of Episcopalians.

B. T. Onderdonk, *Bishop of the Diocese of New York.*

New York, July 12, 1839.

Subscriptions will be received at the bookstore of Swords, Stanford & Co., No. 152 Broadway.

TRINITY CHURCH, NANTUCKET, MASS.

This beautiful little structure will, with the divine permission, be consecrated to the service of Almighty God, according to the rites and usages of the Protestant Episcopal Church, on Wednesday, the 21st day of August next, by the Right Rev Alexander V. Griswold, D. D., Bishop of the diocese.

The steamboat Telegraph will await the arrival of the stages from Taunton and Newport at New Bedford, so that persons leaving Boston on the Tuesday morning, the 20th, or New York on the Monday afternoon preceding, will be able to reach Nantucket on Tuesday evening; and returning home, may get back to Boston on Friday evening, or to New York on Saturday morning.

The clergy and friends of the Church are especially invited to attend, and to join the proposed party of Episcopalians from Boston and other places, at New Bedford, on the 20th of August.

Moses Marcus,

Protestant Episcopal Missionary at Nantucket.

The Rev. Edward Y. Higbee, will preach a quarterly sermon on Sunday evening, the 28th instant, in the Mission Church of the Holy Evangelists, in Vandewater-street, when a collection will be taken up to aid the funds of the church. The friends of the City Mission Society, and Episcopalians in general, are respectfully invited to attend. Service to commence at 8 o'clock.

The Churchman's Almanac for 1840.

Secretaries of Diocesan Conventions will confer an especial favor upon the subscriber, by forwarding their latest journals immediately on receiving this notice, to the address of [illegible]

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 17th inst., has received the following contributions, viz.

Remitted by Daniel Ravenal, Esq, receiving agent in Charleston, South Carolina, as follows, viz. from the Rev P Trapier, from Charleston monthly missionary lecture, $36 71; from the Rev William T Potter, rector of St Paul's church, Pendleton, through J H Lodson & Co., viz for general domestic missions, $82; for missions under Bishop Kemper, an appropriation from the Ladies Working Society of that church, $80. Received from A E Miller, treasurer of St Michael's Church Missionary Association, $65; cash, a donation, received of Mrs E A Clarkson, $50; do, received from the Rev Mr Kaufman, from St Philip's congregation, Charleston, viz. for Lafayette, Ala, $3, for Indian missions, $1 50, for general domestic missions, $112 27—$116 77. Remitted by James Howard, Esq, agent at Baltimore, from the Juvenile Missionary Association of St Peter's church, Baltimore, per Rev J P K Henshaw, $123 23, to be equally divided between Jubilee College, Illinois, and the African mission, $61 62; for the church at Indianapolis, under the care of the Rev J B Britton, $4; for the support of missions in Michigan, under the direction of Bishop M'Coskry, $150. Total receipts, $646 10.

July 24, 1839. James Swords, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge—

Remitted by Rev E C McGuire, from young ladies of St George's Church, Fredericksburg, Va, per Miss C Hall, for Cape Palmas, Africa, $112; from the late Miss Margaret Gray, for Athens, $10—$122. Remitted by the Rev. Nathaniel S Richards, rector of Christ church, Watertown, Conn, by Ladies Sewing Society for Africa, $8; infant class, 1838, for do, $1; for China, $1 50, general purposes, $26 50, $28—$37. Received through Rev M P Parks, from Christ church, Norfolk, $63 87. Received from St David's church, Cheraw S C, per Mr W H Robins, the half of offerings for six months, $23 45. Remitted by John Howard, Esq, agent at Baltimore, from Miss E Reynolds, Baltimore, per Rev H S Keppler, for Greece, $5; from St Peter's Church, Baltimore, per Rev J P K Henshaw, D D, from Juvenile Missionary Association of said church, to be equally divided between Jubilee College, Illinois, under Bishop Chase, and the African mission, $123 23, $61 61; from E B L, to aid in the education of a youth at Constantinople, to be selected by the Rev Dr Robertson, annual, $10; for Constantinople mission, $197 45—$274 06. Received annual contribution of Miss Emily Cobbs, of Russell parish, Va, for the education of an African boy, to be named Franklin Smith, $15. Received through the Protestant Episcopal Press, from Mrs M C Demick, $5. Total receipts, $540 38.

Charles J. Aldis, Treasurer,
Bank of America.

July 23, 1839.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the Protestant Episcopal Education and Missionary Society of the Diocese of New York acknowledges the receipt of the following sums:—

From Grace church, Lockport, N Y, collection for Missionary Disposable Fund, $10. Remitted by H W Scovell, Esq, warden, from Rev Amos B Beach, rector of Zion church, Butternuts, collection for Education Fund, $3, and for Missionary Fund, $5; from Rev A Ten Broeck, St Anna's church, Fishkill Landing, collection for Education Fund, $12, and Missionary Fund, $23. Total, $53.

C. N. S. Rowland, Treasurer, 55 Water st.

July 24, 1839.

NEW YORK BIBLE AND PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sum:—

From E A B Graves, Esq, donation, $10.

Contributions, donations, and annual subscriptions now due, will be thankfully received at the Bank of America, by Thomas Browning, Treasurer,

Or at the Depository, 28 Ann street, by Thomas C. Butler, agent

Where may be had the Society's Bibles, Testaments, and folio, octavo, and 18mo, Prayer-books.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums:—

From Protestant Episcopal Female Tract Society, Baltimore, $15; from annual subscriber, $1—$16.

Contributions, donations, and annual subscriptions now due, will be thankfully received at the Bank of America, by Thomas Browning, Treasurer.

Or at the Depository, 28 Ann street, by Thomas C Butler, agent.

Where may be had the society's tracts.

YOUNG MEN'S (AUXILIARY) EDUCATION AND MISSIONARY SOCIETY.

The treasurer has further to acknowledge the receipt of the following annual subscriptions, viz.

Haynes Lord, $5; Joseph A Baker, $3; Samuel R Trowbridge, $5; William H Hobart, M D, $5; Hugh L Smith, $5; John Parker, $5; William A Duncan, $5; John Wheeler, $1. Total, $34.

July 24, 1839. John H. Swift, Treasurer.

P S Donations and subscriptions will be thankfully received by the Treasurer at 158 Water street, or 100 Fourth street.

GENERAL THEOLOGICAL SEMINARY.

The treasurer acknowledges the following contributions towards defraying the current expenses of the Seminary, viz.

On the 21st ult., from the Rev Thomas Mallaby, rector of St James' church, Goshen, N Y, and an alumnus of the Seminary, $34, being the contribution of that church; and on the same day, from the Rev William Shelton, D D, rector of St Paul's church, Buffalo, Western N Y, and an alumnus of the Seminary, $80, being the amount of a collection in that church; also this day, from the Rev Bird Wilson, D D, $15, being the amount of a collection made by the Rev Alfred A Miller, an alumnus of the Seminary, in Trinity church, Pottsville, Penn.

Wm. H. Harison, Treasurer.

New York, July 23, 1839.

PRESS DEPOSITORY.

No. 142 Fulton-st.

Letters have been received at the N. Y. Protestant Episcopal Press, up to July 25, from the following persons, viz.

Hooker & Claxton, Philadelphia; Weeks, Jordan & Co, Boston, Mass; Jas B Dow, Boston, Mass; Marsh, Capen, Lyon & Webb, Boston, Mass; William Marshall & Co, Philadelphia; Wm B Isaacs, Richmond, Va; Rev C M Butler, Troy, N Y; Rev Edward Wayland, York, Pa; Samuel Cox, Holmesburgh; L H Young, New Haven, Conn; A D Carey, Alton, Ill, with remit; Thomas Chapman, Camden, N J, with remit; Rev Charles Fox, Westport, Conn; Thomas Bell, Zanesville, Ohio; Rev J Batchelder, Burlington, Iowa Territory; Rev John Reed, Poughkeepsie, N Y, with remit; Rev Hiram Kingston, N Y; Rev Corry Chambers, Wilmington, Del, with remit; William Stearns, Leesburg, Ky, with remit.

Packages forwarded by the Protestant Episcopal Press.

Griffith & Co, one package, left at James Hall's, 17 South William-street; Hooker & Claxton, Philadelphia, one package, per Philadelphia line, No 14 Washington-st; Thomas Hornby, Newport, one package, left at 55 Amity-street; W Purdy, one package, left at the Fulton Ferry; Rev J W Brown, Halletts Cove, L I, one package, left on board steamboat Statesman, foot of Fulton-street; William Marshall & Co, Philadelphia, one package, per Philiadelphia line, No. 14 Washington st.

UNION DEPOSITORY.

28 Ann-street.

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending July 25, from the following persons, viz.

Joseph Backus, Norwich; Charles Stimpson, jun, Boston, with remit; J & J N Bogert, Geneva; James B Dow, Boston; M Smith, Auburn, with remit; Rev W H Walter, Schenectady; Rev George Boyd, Philadelphia, with remit; Belknap & Hammersley, Hartford, with remit; Rev P W Alston, Memphis.

Packages forwarded by the Episc. S. S. Union, during the week ending July 25.

James B Dow, Boston, one package, per Harnden's Express; C Stimpson, jun, Boston, one package, sent to C S Francis; Belknap & Hammersley, Hartford, Conn, one package, per Bunkerhill; Rev W H Walter, Schenectady, care of J M Woodward, Albany, per towboat Kentucky.

Louis Sherman, 142 Fulton-street, New York, has just received, and for sale, the following new works, viz. The Young Lady's Guide to Harmonious Development of Christian Character, by *Harvey Newcomb*; also, My Saviour, or Devotional Meditations in Prose and Verse on the Names and Titles of the Lord Jesus Christ.

July 23, 1839. 3t.

West Hoboken Institute for Boys.

Rev. W. W. Niles, Principal. This Institution is designed to give a *thorough* Christian education, moral, intellectual and physical—English, classical or mercantile. To the sons of parents desirous of placing their children near the city, and yet, of having them wholly removed from its temptations.

The location, one mile and a half from Hoboken Ferry, is not surpassed by any in the neighborhood of New York; scarcely, perhaps, by any in the world. The number of pupils is limited to 25. These, whether in doors or out—by night or by day, are never left alone: but are constantly attended by their Teachers.

Some very important regulations, (so far as known, wholly new,) bearing strongly on the whole subject of education as regards efficiency of character, and the use and abuse of money have been introduced. These, which cannot be well specified, will be particularly explained, if desired. It is sufficient, here to say, that they are intimately connected with the best interests of such as are expected to inherit estates accumulated by others.—Terms, $300 per annum.

References—Rt. Rev. B. T. Onderdonk, and the clergy of the city generally; Prof. J. Orville Taylor, of the New York University; also the parents of children in the Institution, the names of whom, together with a prospectus, may be had at the rooms of the American Common School Society, No. 128 Fulton street, up stairs. Boys under 12 years of age preferred. No parent, who cannot consent to have his son submit to the self-denial of a thorough training in all respects, need think of placing him at this Institution.

[illegible] Hawks, D. D.

It is probably known to most of the members of the Protestant Episcopal Church in the United States, that for some years Dr. Hawks has been engaged in collecting materials, both at home and abroad, and in writing the history of the several dioceses of the communion to which he belongs.

That he is entitled to the confidence of Episcopalians, in his undertaking, is shown in the following request of the General Convention of the Protestant Episcopal Church in the United States.

Resolved, That the Rev. Dr. Hawks is earnestly requested to proceed, with such despatch as his other engagements and the importance of the work shall allow, in the discharge of the great work intrusted to him by this Convention, as historiographer of the American Church.

The second volume of the above work is just published, and now ready for delivery

It is comprised in five hundred and thirty-six pages royal octavo, and has been got up in a style equal to any book ever issued from the American Press. Published and sold by

John S. Taylor, Brick Church Chapel.

N. B. Clergymen and others holding subscriptions to the above are requested to forward them to the publisher as soon as practicable.

July 19, 1839. 12t.

Troy Episcopal Institute, *for the Education of young gentlemen*—Rev W F Walker, A. M., Principal and Proprietor. The list of the officers and students of the Institute, as presented by the catalogue for the term commenced November 1st. 1838, ending April 10th, 1839, exhibits encouraging evidence of the good will of the public toward the design of the Principal, and gives satisfactory assurance of the permanent success of his plan. The tribute of a thankful acknowledgment is hereby cheerfully tendered.

Design.—The design of the Institute is to unite, and very decidedly, *moral* with intellectual culture; to have regard to the heart as well as the head; to educate for eternity as well as for time.

Instruction.—The course of instruction in the department of morals, is adapted to the pupil. It embraces Moral Philosophy, Evidences of Christianity, Bible history, the study of the Bible, and Catechetical instruction.

The intellectual course embraces all the ordinary English branches necessary to business and commercial pursuits; additional facilities for instruction in the higher departments of learning, with reference to College requirements, to Teaching, the Professions and Civil Engineering; also in Vocal Music, Drawing, and the Modern Languages.

The Laboratory is furnished with apparatus sufficient for the requisite illustrations in the several departments, and to exhibit practically the several subjects connected with the course of study

Requirements.—The admission of pupils is restricted to no particular age. But diligent attention to the performance of duties and propriety of deportment, are expected of all who become members of the Institution.

Reports.—A daily record of the deficiencies of pupils in their several classes is kept by each teacher, which is weekly submitted, by the Principal, to each pupil; and at the expiration of every four weeks, to the parents or guardians of each, in the form of a report.

Examinations.—An examination is held every Friday of the division under the several instructers, in rotation, and a general examination of all the divisions at the close of each term. These examinations are open to the friends and patrons of the Institution.

Terms.—The Academic year embraces forty-six weeks in two terms of twenty-three weeks each.

Vacation.—There are two vacations in each year; one of four weeks at the close of the first term, and one of two weeks at the close of the second.

Expenses.—Board and Tuition, and all requisites, (payable half-yearly in advance,) $230 per annum.

No deduction made for absence; nor will any pupil be received for less than a term.

Next Term.—The next term will commence Wednesday, May 1st, 1839. Applications for the admission of pupils should be made as early as possible.

April 25. tf

The Eton Latin Grammar.—Just published by Louis Sherman, 142 Fulton street, "The Eton Latin Grammar;" with the rules for the genders of nouns, the preterperfect tenses of the verbs, syntax and prosody given in English; together with rules for construing and a short system of Rhetoric, First American edition. Edited by the Rev. James Coghlan, A. B., Queens College, Cambridge (England,) and Rector of St. Paul's church, Flatbush L. I., New York.

"Nullum munus Reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem"—*Cicero*.

The reputation of the little work now offered to the American public, as a book most admirably calculated to initiate the student in the elements of Latin Grammar has long been established in England. That it is the Grammar used in the first classical institution of Great Britain may of itself be considered a recommendation to the unprejudiced teacher, and when to this it is added what is well known to be the case, that, with very few exceptions, *it is the Grammar used all over England* wherever the classics are taught, it would seem needless to say more, in order to claim for it the notice and serious attention of those gentlemen who are engaged in the important duty of educating the youth of the country.

If the attention of the public be once fairly attracted to this elementary work, there is no doubt that it will be ceive a large share of their patronage, for its merits as a chool book, are unquestionable; since they have long seen attested by the seal of approbation from multitudes of scholars by whom it has been adopted.

Astoria Female Institute.—Rev. J. W. Brown, A. M. Rector.—This institution, located at Astoria, (late Hallett's Cove,) Long Island, is now in full operation. The Rector, who is also the principal teacher of the institute, will be able to accommodate two more boarding pupils in his family before the completion of the institute building in August next, if application is made soon.

An elderly lady, in all respects qualified to take the charge of the household department, has been engaged as matron. Miss R. C. Brown, late principal of the Hallett's Cove Female Seminary, is Governess, upon whom, in conjunction with the Rector, and four assistants of experience in the profession, the entire charge of the pupils will devolve.

The number of boarding pupils will after August next be limited to thirty. Masters are engaged for the more advanced pupils in French and instrumental music.

A complete apparatus to illustrate the circle of the physical sciences has been purchased as the property of the institute.

The first annual catalogue is in preparation and will soon be published.

Circulars, containing cards, &c. may be had at the office of the Churchman, and at the principal book stores.

Each pupil is expected to come provided with bed and bedding, a silver cup, fork and spoons, and six towels distinctly marked. She is also expected to possess as her own property a Bible and Book of Common Prayer.

The delightful and healthy location of the institute, the beautiful grounds by which it is surrounded, and its vicinity to the city, render it peculiarly desirable as a place of education.

Applications to be made (post paid) to the Rector at the institute, or to John L. Riker, Esq. 131 Fulton street, New York. May 25,3m.

Hawks' Church History.—A narrative of events connected with the Rise and Progress of the Protestant Episcopal Church in Maryland. Being vol 2 of Contributions to the Ecclesiastical History of the United States. By Francis L. Hawks, D D. Just published, and for sale by Louis Sherman, 142 Fulton st.

June 22, 1839.

A Card.—Mrs. Edwards, (formerly Miss M. Oram,) informs her friends and the public generally, that she has opened a Boarding and Day School, at No. 1 Albany street, corner of Greenwich, and is now ready to receive pupils.

The course of instruction will include all the branches of the French and English languages, necessary for a female education, and for which the best masters will be engaged.

References,—Mrs. J. Waddington, Mrs. Dr. Van Rensselaer, Rev. Dr. Milnor, Rev. Dr. Wainwright, Rev. Dr. Whittingham.

Terms made known on application at the school.

June 1, 1839. 2m.

To Let or Lease for an Episcopal Female Seminary—The well known Flushing Institute, occupied for the last seven years by W. A. Muhlenberg, D. D. as a Seminary for boys. It is beautifully situated within the limits of the village on a rising eminence, commanding a fine view of the surrounding country. The building is three stories high and basement, one hundred and eleven feet front, and forty-six feet deep, supported by columns. The outbuildings are numerous. Attached to the premises are six acres of ground well ornamented with trees and shrubbery. The whole is admirably calculated for the purpose for which it is intended. It is believed so fine an opening for an extensive Female Seminary is seldom presented. To a clergyman or some suitable person the terms for the above premises will be moderate. For further particulars inquire of or address Jehiel Jaggar, Flushing, L. I. or Jaggar & Varick, 150 Front st. New York.

May 25, 1839.

Organs.—The subscriber offers for sale the following Church and Parlor Organs:—1 swell organ in a painted case, (imitation of oak,) suitable for a Church; 1 do do in a mahogany case; 1 do do in an elegant Gothic case; 3 small Chapel organs, without a swell; 2 elegant parlor organs, four stops; 3 do do two stops. Inquire at the manufactory in Centre st. east end of Canal st.

May 25, 1839. tf. Henry Erben.

Blunt's Works.—Lectures upon the history of Abraham and Jacob, in 1 vol. 12mo. Lectures upon the history of St. Paul, in 1 vol. 12mo. Lectures upon the history of our Lord and Saviour Jesus Christ, in two vols. 12mo.

Hare's Sermons.—Sermons to a Country Congregation. By Rev. W. H. Hare. First American edition, in 1 vol. large 8vo.

Bunyan.—The Life, Times and Characteristics, of the author of "Pilgrim's Progress." By the author of the "Life and Times of Whitefield," in 1 vol. foolscap 8vo. with elegant steel engravings.

Louis Sherman, 142 Fulton street.

May 18, 1839. tf.

Miss Draper's Seminary,—Hartford, Conn.—The year is divided into two terms of twenty-two weeks, each commencing the second Wednesday in September, and first Wednesday in March. Two weeks vacation in winter and six weeks in summer.

Terms:—Tuition in English for a term of twenty-two weeks $16 [illegible] board, exclusive of washing, (which is fifty cents per dozen), $3 per week. There are other incidental charges for fuel, lights, &c.

It is expected that one half the charges for board and tuition will be paid in advance.

For the character of the Seminary, reference may be had to—

Rt. Rev. T. C. Brownell, D. D.; Rev. G. Robbins, Rev. G. Burgess; J. M. Goodwin, S. H. Huntington, and Geo. Beach, Esqr's. Hartford; Rev. C. S. Henry, D. D. New York, Rev. N. S. Wheaton, D. D. New Orleans, Rev. T. Strong, Greenfield, Mass.

May 25, 1839. 3m.

Trinity School.—76 Varick street.—Rev. Wm Morris, Rector; James Millett, A. M., Latin and Greek languages; ——— Pestiaux, French language. This institution consists of a Classical and an English department. In the former such a course of studies will be pursued as will qualify the pupil for admission into any college in the United States. In the latter instruction will be given in Orthography, Elocution, Arithmetic, Geography, Writing, with the use of the Globes and Maps, Astronomy, Grammar, Rhetoric, History, Algebra, Geometry, Chemistry, Natural Philosophy, and Natural History.

Terms *per quarter* of twelve weeks.

For the English Department	$10 00
For the Classical and English Department	12 50
French, Spanish, Italian, and German, each	5 00
Stationary	50
Fuel per season	1 00

Any further information respecting the school can be obtained by application at the school. nov3

Miss Sagar and Miss Ballow's Boarding and Day School for Young Ladies, *No. 168 Henry-street, first door below Clinton-street, New York.* The Rev. Benjamin I. Haight, *Visiter.*

The course of instruction includes the French and English languages, reading, writing, grammar, arithmetic, geography, and astronomy, (with the use of the globes,) history, belles lettres, natural and moral philosophy, evidences of Christianity, history, antiquities and geography of the Bible, geometry, algebra, &c.

Drawing, music, and foreign languages will be taught by competent and approved instructers.

There are three departments in the school, so arranged that the pupils may be carried on from the rudiments of knowledge, taught at an early age, to the highest branches.

Special attention is also paid to the moral culture of the pupils. It is the aim of the instructers to educate the heart as well as the intellect. To this end a regular course of instruction in the holy Scriptures will be given under the immediate direction of the Rev. Benjamin I. Haight, rector of All Saints' Church; who will also visit the school statedly, and lecture to the scholars on the history, antiquities, and geography of the Bible, and on kindred subjects.

The school is designed to be a Christian school, where the pupils may be thoroughly trained in all the branches of a sound and liberal education, and so be fitted for the duties of life, and for happiness in the world to come.

April 24, 1839. tf

New Books,—Lectures upon the History of St Paul, delivered during Lent, at the Church of the Holy Trinity, Upper Chelsea. By the Rev. Henry Blunt A. M. From the seventh London edition.

Life of the Cardinal de Cheverus, Archbishop of Bordeaux. By J. Huen Doubourg, ex-professor of theology. Translated from the French by Robert M. Walsh. Just published and for sale by Louis Sherman.

Boarding and Day School for Young Ladies. Mrs. Isaac Wilkins and Miss Boyd purpose on the 7th of May opening a Boarding and Day School for young ladies, at 79 Nineteenth-street, between Eighth and Ninth Avenues. The location is very desirable, affording all the facilities of the city, and enjoying the advantage of a pure and healthy atmosphere. Parents and guardians having children to educate may rely that no exertion will be wanting to promote the improvement of pupils, and that every maternal attention will be paid to their deportment, health, and happiness.

Terms, payable quarterly in advance.—For boarders $200 per annum, exclusive of tuition.

Elementary Class.—Spelling, reading, and plain sewing, $5; ditto, with writing, $6; arithmetic, history, definitions and geography, $8.

Junior Class.—English grammar, ancient history, Bible geography, astronomy, natural history, natural philosophy and composition, $10.

Senior Class.—Chemistry, rhetoric, moral and mental philosophy, mythology, logic, with a general course of belles lettres, $12.

Additional Charges.—Music, with use of piano $20; French and drawing, each, $10; drawing models $1; dancing, (entrance $5,) $10; ornamental needlework, $3; pew rent, $2; stationary, $2; fuel for the season, $2; washing, $6; lessons in making wax flowers, $1 per lesson.

Boarders will provide bed, bedding, towels, spoons &c. No deductions for absence, except for protracted illness. Particular attention paid to the morals and manners of the pupils. A quarter's notice to be given before removing a pupil. Young ladies received at any time during the quarter, and charged in proportion from the time of commencing.

Regular quarter days September 1, November 22, February 14, May 7.

Mrs. Wilkins and Miss Boyd are permitted to make the following references:—

New York.—Right Rev. B. T. Onderdonk, D. D.; Rev. Professor Turner, D. D.; Rev. Samuel Seabury D. D.; Rev. Hugh Smith, D. D.; Samuel Boyd, Esq.; G. M. Wilkins, Esq.; C. J. Aldis, Esq.; Mrs. Edward Prime.

Ogdensburgh.—Hon. John Fine.

Brooklyn.—Theo. Dwight, jun.; Mr. Maxwell.

Philadelphia.—Rev. George Boyd.

POETRY.

For the Churchman.

THE VOICE OF NATURE.

There's a voice in the woods, it floats on the wind—
It comes from the far off sky,
And speaks to the lofty and lowly mind,
Of an Infinite One on high!

There's a voice in the lightning's trackless path
When parted clouds reveal its power,
In the dark-winged hurricane's fearful wrath,
And the summer's balmy shower.

There's a voice from the eagle's eyrie lone,
From cloud-girt Alps encrown'd with snow,
From cataracts dashing for ages on
With a proud and resistless flow.

It rises from ocean's fathomless caves,
From coral reefs, where life abides,
From the crested foam of the storm-curled waves
Where the Nautilus safely glides.

It breathes in the present—it calls from the past—
And is heard from each dim-seen star—
From the first bud of spring—from leaves by the blast
Of autumn winds scattered afar.

There's a voice through the limitless regions of space,
Through creation where'er man hath trod—
And a voice in the heart's secret, innermost place,
Which speaks to the spirit of God!

J. C.

THE USE OF FLOWERS.

BY MARY HOWITT.

God might have bade the earth bring forth
Enough for great and small,
The oak-tree and the cedar-tree
Without a flower at all.

We might have had enough, enough,
For every want of ours,
For luxury, medicine, and toil,
And yet have had no flowers.

The ore within the mountain mine,
Requireth none to grow,
Nor doth it need the lotus-flower
To make the river flow.

The clouds might give abundant rain,
The nightly dews might fall,
And the herb that keepeth life in man,
Might yet have drunk them all.

Then wherefore, wherefore were they made
All dyed with rainbow light,
All fashioned with supremest grace,
Upspringing day and night.

Springing in valleys green and low,
And on the mountains high,
And in the silent wilderness
Where no man passes by?

Our outward life requires them not—
Then wherefore had they birth?
To minister delight to man,
To beautify the earth.

To comfort man—to whisper hope,
Whene'er his faith is dim,
For who so careth for the flowers
Will much more care for him!

From the Utica Gospel Messenger.

MEDITATIONS AND PRAYERS FOR EVERY DAY IN THE WEEK, FOR A PERSON WHO HAS RECOVERED FROM SICKNESS.

(*Concluded from page 73.*)

THURSDAY.

Cast ye the unprofitable servant into outer darkness.—*Matt.* xxv. 30.

This heavy but righteous sentence was passed on the servant to whom one talent had been entrusted with the command, "Occupy till I come." He neglected to do this, and when his Master returned, he received the just reward of his slothfulness. Apply this awful lesson, O my soul, to thy own improvement! Let me not fall into the too common mistake of some persons, who having received but one talent, that is, but a small portion of the gifts of Providence, whether wealth, or power, or wisdom, fancy that they shall have no account to render. This is directly contrary to the declarations of Scripture. We learn there that *all* men are accountable. Of those who have received much, much will be required, and little from those to whom little has been committed, but *something* will be required of all. For "he that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much." The poorest and lowest individual may be diligently employing his one talent, by showing patience, humility, contentment, piety towards God, and a peaceable, friendly, and amiable spirit towards his neighbor. As a husband and father, or in any other relative situation, he may be an example to all around him of affection, sobriety, industry and care in training up his family in the way they should go. In sickness, no less than in health, are we required to improve our talent. Hast thou done this, O my soul? Didst thou in health give thy diligence to fulfil the whole pleasure of God in the discharge of every duty? Didst thou, while the late affliction lay upon thee, submit thyself meekly to the will of thy heavenly Father?—Didst thou give a practical lesson to the unbeliever and irreligious on the power of faith, the privileges and supports of the believer? If not, oh, consider thine abuse of the time which is past. Improve to the utmost whatever opportunities may yet be afforded thee, and pray for grace to redeem the time by a double diligence in all the ways and words of the Lord.

PRAYER.

O Lord God, who hast allotted to all men their respective stations, and commanded them to discharge the duties thereof diligently and faithfully, grant me thy continual grace, that I may not prove a slothful servant. Let me ever bear in mind how short my time is here on earth and that the night of death is rapidly approaching, wherein no man can work. And since I know neither the day nor the hour in which thy blessed Son shall appear to demand an account of my stewardship, may I be always ready to attend the summons, and whatever my hand findeth to do may I do it with all my might, knowing that there is no device, nor wisdom, nor knowledge in the grave whither I am going. Hear and answer my prayer, O most merciful Father, for the sake of thy dear Son, my Saviour and Redeemer Jesus Christ. *Amen.*

FRIDAY.

The last state of that man is worse than the first.—*Matt.* xii. 45.

A solemn warning this of the dreadful consequences of neglecting to be watchful unto prayer, and to cultivate in the heart the spirit of a faithful believer in Christ. Let it teach me not only to be thankful for the mercy which my heavenly Father has shown me in restoring me to health, but also to be ever mindful of the object for which he hath redeemed my life from destruction, namely, that I may henceforth live to his glory. It is a melancholy proof of a hardened and impenitent heart when a man speedily forgets the impressions made upon him by sickness or any other chastisement, and, on his deliverance from it, returns to his former sinful courses. The last state of that man is worse than the first. He despises the means which are mercifully employed to promote his spiritual benefit; he stifles the voice of conscience, banishes from his mind those convictions which the Holy Spirit excites therein, and seems resolved to rush headlong to destruction. Such conduct is directly opposed to that of the children of God in all ages. When Job was deluged with a flood of troubles, he "fell down and worshipped and blessed the name of the Lord," and the "Lord blessed the latter end of Job more than his beginning."—David acknowledged that it was good for him to have been troubled; "For now," says he, "I have kept thy word."

PRAYER.

O most merciful God, by whose divine power alone thy sinful creatures can be preserved from falling, vouchsafe thy gracious help to me in every time of need. Leave me not to follow my own perverse inclinations, lest I wander from the path of righteousness, and seek to have my portion only in this world. Daily and hourly do I need thy grace, to enable me to bring to good effect whatever virtuous and godly resolutions thy Holy Spirit prompted in the time of my affliction. Strengthen me, O God, that I may no more grieve and offend thee by drawing back from the right way, lest my last state be worse than the first; but may I constantly press forward towards the mark for the prize of my high calling in Christ Jesus, and may I attain unto the crown of righteousness, which thou hast promised to them that love thee, through the atonement of the same, our Lord and Saviour Jesus Christ.

SATURDAY.

Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well; and if not, then after that thou shalt cut it down.—*Luke* xiii. 8, 9.

This dresser of the vineyard represents our blessed Saviour in the act of interceding for sinners. The sentence is already passed on all who do not believe, and, consequently, do not bring forth the fruits of righteousness; but it is not carried into effect because of the prevailing intercession of Jesus Christ. He obtains a respite for the condemned sinner, and employs various means to bring him to a sense of his guilt and danger, and to excite that godly sorrow which leads to repentance unto life, that he may receive him to himself. One of these means is sickness. Hast thou then, O my soul, yielded to the efforts of the Lord of the vineyard? Art thou become a sound branch of the true vine, and no longer the bearer of evil and corrupt fruit? If not, oh, consider thy condition. The time of thy probation draws fast to an end, and the sentence, "Cut it down, why cumbereth it the ground?" is ready to be executed. What will be thy terror when thou art summoned to the presence of thy Judge? If thou hast been unfruitful, neglected the means of grace, disregarded the warnings, mocked the threatenings, and despised the promises of God, how bitter will be thy reflections on the past, how fearful thy anticipations for the future! With what face canst thou plead for a little longer forbearance, when conscience accuses thee of wasting so many precious opportunities and of slighting so many calls to repentance? Thus, thy very privileges as a Christian, if they are not duly improved, will tend to thy condemnation. If the expectations of the Lord of the vineyard should be disappointed when he comes seeking fruit, by finding none, how shalt thou stand before him? His love, his care, his forbearance, his sufferings will all have been in vain. A barren tree thou remainest; and, as such, canst never be transplanted into the paradise of God. But let me turn from the contemplation of a scene which I pray, may never be realized, and look forward to a happier result, "If it bear fruit well." If, O my soul, thou yieldest to the influence of that Holy Spirit which strives within thee, and aboundest in fruits of holiness, all shall be well. Here on earth thou shalt be happy, for godliness hath the promise of the life that now is, as well as of that which is to come; and hereafter thou shalt be received with the gracious words, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

PRAYER.

O God, the fountain of all goodness, who delightest in showing compassion to thy people, I praise thee for thy forbearance and loving-kindness. My sins are more in number than the hairs of my head, and yet I am still in the land of the living, a monument of thy mercy. Oh, may my life be henceforward devoted to thy service! May I abhor and avoid all sinful practices, and be anxious to do always what is pleasing to thee! Thou hast spared me a little longer, and renewed my strength, when thou mightest justly have cut me off in the midst of my sins. Oh, add to this favor the still greater blessing of a new heart. Subdue my rebellious will, purify my affections, nourish me with all goodness, and visit me with thy salvation, that I may walk in holiness and righteousness to my life's end, and may finally be received into thy heavenly kingdom, through the merits of Jesus Christ my Saviour, and by the Spirit of my God. *Amen.*

ORIGIN OF MORMONISM.

To the Editor of the Boston Recorder.

Dear Sir,—As the pastor of the Congregational church and society in this town, I have had occasion to come in contact with Mormonism in its grossest forms. Consequently I have been led to make inquiries relative to its origin, progress, and, so far as they have any, the peculiar sentiments of its votaries. My object in this has been, as a faithful pastor, so far as possible, to arrest the progress of what I deem to be one of the rankest delusions ever palmed on poor human nature. However, not supposing the readers of the Recorder would be interested in the details of Mormonism in general, I send you for publication in your valuable periodical the following communication, as a paper of unusual importance, giving a certified, sufficiently well attested, and true account of the "Book of Mormon," or "Golden Bible," as it is sometimes called, on which the whole system mainly depends. And here perhaps it should be said, that the leaders of the delusion pretend that the book was dug out of the earth, where it had been deposited for many centuries; that it was written on certain metallic plates, in a peculiar character or hieroglyphic; that the finder, a man of *money-digging* memory, who was accustomed to look into the ground by the aid of a peculiar stone was in a similar manner enabled to read and translate it!—Hence what is sometimes called the Mormon Bible. But not such its origin according to the following communication.

The occasion of the communication coming into my hands is as follows. Having heard incidentally that there was a lady in Monson, Mass., whose husband, now dead, was the author of the book, I requested in a note Rev. D. R. Austin, principal of Monson Academy, to obtain of her, for my benefit, and to be used as I should think proper, a certified account of its origin with her husband, for the character of which lady I wished the venerable Dr. Ely and himself to avouch. The following highly satisfactory document came in reply.

You are requested to insert it in the Recorder, not so much because it will interest the majority of your readers, but that the facts well attested may be laid up in memory, and the number of your paper containing them being kept, may afford the means to an enlightened community to refute so great an imposition on the world. I would not only respectfully bespeak its publication in the Recorder, but in other papers; I would it were published thro'-out the land; for many Mormons are straggling throughout the country endeavoring to propagate their notions; and with some success, with a peculiar class of people. The origin of this pretended revelation being thus *completely authenticated*, may save many minds from delusion, fanaticism, and ruin. Yours respectfully,

John Storms.

Holliston, April 8, 1839.

ORIGIN OF THE "BOOK OF MORMON," OR "GOLDEN BIBLE."

As this book has excited much attention and has been put by a certain new sect in the place of the sacred Scriptures, I deem it a duty which I owe to the public, to state what I know touching its origin. That its claims to a divine origin are wholly unfounded, needs no proof to a mind unperverted by the grossest delusions. That any sane person should rank it higher than any other merely human composition, is a matter of the greatest astonishment; yet it is received as divine by some who dwell in enlightened New England, and even by those who have sustained the character of devoted Christians. Learning recently that Mormonism had found its way into a church in Massachusetts, and has impregnated some of its members with its gross delusions, so that excommunication has been necessary, I am determined to delay no longer in doing what I can to strip the mask from this mother of sin, and to lay open this pit of abominations.

Rev. Solomon Spaulding, to whom I was united in marriage in early life, was a graduate of Dartmouth College, and was distinguished for a lively imagination and a great fondness for history. At the time of our marriage he resided in Cherry Valley, N. Y. From this place we removed to New Salem, Ashtabula county, Ohio; sometimes called Conneaut, as it is situated on the Conneaut Creek. Shortly after our removal to this place his health sunk, and he was laid aside from active labors. In the town of New Salem there are numerous mounds and forts, supposed by many to be the dilapidated dwellings and fortifications of a race now extinct. These ancient relics arrest the attention of the new settlers and become objects of research for the curious. Numerous implements were found, and other articles evincing great skill in the arts. Mr. Spaulding being an educated man and passionately fond of history, took a lively interest in these developments of antiquity; and in order to beguile the hours of retirement, and furnish employment for his lively imagination, he conceived the idea of giving *a historical sketch of this long lost race*. Their extreme antiquity of course would lead him to write in *the most ancient style*, and as the Old Testament is the most ancient book in the world, he imitated its style as nearly as possible. His sole object in writing this *historical romance* was to amuse himself and his neighbors. This was about the year 1812. Hull's surrender at Detroit occurred near the same time, and I recollect the date well from that circumstance. As he progressed in his narrative, the neighbors would come in from time to time to hear portions read, and a great interest in the work was excited among them. It claimed to have been written by one *of the lost nation*, and to have been *recovered from the earth*, and assumed the title of "Manuscript Found." The neighbors would often inquire how Mr. Spaulding progressed in deciphering "the manuscript," and when he had a sufficient portion prepared he would inform them, and they would assemble to hear it read. He was enabled from his acquaintance with the classics and ancient history, to introduce *many singular names*, which were particularly noticed by the people, and could be easily recognised by them. Mr. Solomon Spaulding had a brother, Mr. John Spaulding, residing in the place at the time, who was perfectly familiar with the work, and repeatedly heard the whole of it read.

From New Salem we removed to Pittsburg, Pa. Here Mr. Spaulding found an acquaintance and friend, in the person of Mr. Patterson, an editor of a newspaper. He exhibited his manuscript to Mr. Patterson, who was very much pleased with it, and borrowed it for perusal. He retained it for a long time, and informed Mr. Spaulding that if he would make out a title-page and preface, he would publish it, and it might be a source of profit. This Mr. Spaulding refused to do, for reasons which I cannot now state. Sidney Rigdon, who has figured so largely in the history of the Mormons, was at that time connected with the printing office of Mr. Patterson, as is well known in that region, and as Rigdon himself has frequently stated. Here he had ample opportunity to become acquainted with Mr. Spaulding's manuscript, and copy it if he chose. It was a matter of notoriety and interest to all who were connected with the printing establishment. At length the manuscript was returned to its author, and soon after we removed to Amity, Washington county, Pa., where Mr. Spaulding deceased in 1816. The manuscript then fell into my hands, and was carefully preserved. It has frequently been examined by my daughter, Mrs. McKenstry, of Monson, Mass., with whom I now reside, and by other friends. After the "Book of Mormon" came out, a copy of it was taken to New Salem, the place of Mr. Spaulding's former residence, and the very place where the "Manuscript Found" was written. A woman preacher appointed a meeting there, and in the meeting read and repeated copious extracts from the "Book of Mormon." The historical part was immediately recognised by all the older inhabitants, as the identical work of Mr. Spaulding, in which they had been so deeply interested years before. Mr. John Spaulding was present, who is an eminently pious man, and *recognised perfectly* the work of his brother. He was amazed and afflicted that it should have been perverted to so wicked a purpose. His grief found vent in a flood of tears, and he arose on the spot and expressed in the meeting his sorrow and regret that the writings of his sainted brother should be used for a purpose so vile and shocking.—The excitement in New Salem became so great that the inhabitants had a meeting, and deputed Dr. Philastus Hurlbut, one of their number, to repair to this place, and to obtain from me the original manuscript of Mr. Spaulding, for the purpose of comparing it with the Mormon Bible, to satisfy their own minds, and to prevent their friends from embracing an error so delusive. This was in the year 1834. Dr. Hurlbut brought with him an introduction, and request for the manuscript, which was signed by Messrs Henry Lake, Aaron Wright, and others, with all whom I was acquainted, as they were my neighbors when I resided at New Salem.

I am sure that nothing could grieve my husband more, were he living, than the use which has been made of his work. The air of antiquity which was thrown about the composition, doubtless suggested the idea of converting it to purposes of delusion. Thus an historical romance, with the addition of a few pious expressions and extracts from the sacred Scriptures, has been construed into a new Bible, and palmed off upon a company of poor, deluded fanatics as divine. I have given the previous brief narration, that this work of deep deception and wickedness may be searched to the foundation, and the author exposed to the contempt and execration he so justly deserves.

Matilda Davidson.

Rev. Solomon Spaulding was the first husband of the narrator of the above history.—Since his decease, she has been married to a second husband by the name of Davidson. She is now residing in this place, is a woman of irreproachable character, and a humble Christian, and her testimony is worthy of implicit confidence.

A. Ely, D. D.,
Pastor of Cong. Church in Monson.
D. R. Austin,
Principal of Monson Academy.

Monson, Mass., April 1, 1839.

THE CHANGEABLENESS OF THE WORLD.

All is changing that is created, animate and inanimate. The bright sun above us and all the starry worlds which form our system, not only to the astronomer betray the same mutability in their very substance, exhibiting spots which vary in their dimensions and character, but they seem to be all moving onwards to the same unseen and distant centre. The firm earth on which we tread; the dark waters, whose depths no human eye has ever fathomed; and the massive rocks, which, unscarred, have borne the lapse of ages, to the natural philosopher manifest the same character. The action of volcanic fires, their contact with heterogeneous substances, contribute to effect a change by no means slight—crumbling some into decay, and forming new combinations with such perfect fusion, as, till tested by the discoveries of science, to give them the appearance of elements.

The same holds good with those objects which meet us in our daily path. Time passes not unheeded by; the track of his footsteps may be seen in the ruined tower and the broken arch. Look into nature; the seed sinks into the ground, and the sappling springs from the soil, and the tree throws wide and far its shady branches, and the leaves fall, and the wind shivers the decaying trunk, and in a little time the noble tree, on which our ancestors have looked with wonder, is reduced to the fragments which crumble to the touch. And if this be so with external nature, there is no essential difference in all that belongs to man. The institutions which he has formed with most deliberate wisdom and the shrewdest prudence wear out by decay, or progress still forward to some better end. Empires and dynasties appear in their turn, and then are remembered on the page of history alone; and even that itself has passed away, and left no record of the events of kingdoms, and the ambition of conquerors.—*Rev. G. Kennard.*

THE LORD'S PRAYER ILLUSTRATED.

Our Father,

By right of creation. Have we not all one Father—hath not one God created us?—Mal. ii. 10. By bountiful provision. Thou openest thy hand, and satisfiest the desire of every living thing. Ps. cxlv. 16. By gracious adoption. Predestinated to the adoption of Jesus Christ. Ephes. i. 5.

Who art in Heaven.

The throne of thy glory. The Lord is in his holy temple—the Lord's throne is in heaven. Ps. xi. 4. The portion of thy children. An inheritance, incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. 1 Pet. i, 4.

Hallowed be thy Name.

By the thoughts of our hearts. I will praise thee, O Lord, my God, with all my heart. Ps. lxxxvi. 12. By the words of our lips. O Lord, open thou my lips; and my mouth shall show forth thy praise. Ps. li. 15. By the works of our hands. Whatsoever ye do, do all to the glory of God. 1 Cor. x. 31.

Thy Kingdom Come.

Of Providence to defend us. The Lord is my light and my salvation, whom shall I fear? Ps. xxvii. 1. Of grace to refine us. The very God of peace sanctify you wholly, &c. 1 Thess. v. 23. Of glory to crown us.—When Christ who is our life shall appear, then shall ye also appear with him in glory. Col. iii. 4.

Thy Will be done in Earth as it is in Heaven.

Towards us, without resistance. It is the Lord, let him do what seemeth to him good. 1 Sam. iii. 18. By us, without reluctance. Show me thy ways, O Lord; teach me thy paths, lead me into thy truth. Ps. xxv. 4–5. Universally without exception. At the name of Jesus every knee should bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. Phil. ii. 10, 11. Eternally, without declension. Blessing, and honor, and glory, and power be unto him that sitteth on the throne, and to the Lamb for ever and ever. Rev. v. 13.

Give us this Day our Daily Bread.

Of necessity, for our bodies. Feed me with food convenient for me. Prov. xxx. 8. Of eternal life, for our souls. Jesus said, I am the bread of life; he that cometh to me shall never hunger. John vi. 35.

Forgive us our Trespasses,

Against the commands of thy law. Sin is the transgression of the law. 1 John iii. 4. Against the grace of thy Gospel. Receive not the grace of God in vain. 2 Cor. vi. 1.

As we Forgive those who Trespass Against us.

By defaming our characters. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Matt. iii. 11. By destroying our property. Ye have in heaven a better and an enduring substance. Heb. x. 34. By abusing our persons. They stoned Stephen, who prayed saying, "Lord, lay not this sin to their charge." Acts vii. 60.

Lead us not into Temptation, but Deliver us from Evil.

Of overwhelming affliction. Save me, O God; for the waters [i. e. affliction] are come in unto my soul. Ps. lxix. 1. Of Satan's devices. The god of this world hath blinded the eyes of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. 2 Cor. iv. 3. Of worldly enticements.—Love not the world, [i. e. its vices and follies,] neither the things that are in the world. 1 John ii. 15. Of error's seduction. Beware, lest any man spoil you through philosophy, and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Col. ii. 8. Of sinful affections. Abstain from fleshly lusts, which war against the soul. 1 Pet. ii. 11. For those who indulge them, is reserved the blackness of darkness for ever. Jude xv. They shall be punished with everlasting destruction. 2 Thess. i. 9.

For thine is the Kingdom, and the Power, and the Glory.

Thy kingdom governs all, His kingdom ruleth over all. Ps. ciii. 19. Thy power subdues all. He is able to subdue all things unto himself. Phil. iii. 21. Thy glory is above all. His glory is above earth and heaven. Ps. cxlviii. 13.

For Ever and Ever. Amen.

PARAPHRASE OF PSALM CXXI.

BY GEORGE SANDYS, ESQ.
Gentleman of the Privy Chamber to King Charles I.

To the hills thine eyes erect,
Help from those alone expect;
He, who heaven and earth hath made,
Shall from Zion send thee aid,
God, thy ever-watchful guide,
Will not suffer thee to slide:
He, even he, who Israel keeps,
Never slumbers, never sleeps.
He, thy guard, with wings displayed,
Shall refresh thee in their shade;
Suns shall not with heat infect,
But their temperate beams reflect,
Nor unwholesome serene * shall
From the moon's moist influence fall—
When thou travell'st on the way,
When at home thou spend'st the day;
When sweet peace thy life delights;
When embroil'd in bloody fights;
God shall all thy steps attend,
Now and evermore defend.

From the British Magazine.

SUFFICIENCY OF THE CHURCH.

A reasonable man has, in the Church, all that he can wish. He believes in God; he sees society to be the law of God; if acquainted with the history of the Jews, he must have observed, in that only and remarkable instance of a people visibly governed by the Almighty, that this government was carried on by the instrumentality of a regular and orderly conducted visible society; for the promotion, therefore, of the like objects now under the Gospel, he is not surprised to find the existence of a similar society, duly organized, and claiming peculiar laws and regulations; and to these he is disposed to conform. And as in the civil laws of the land all may read, but all may not administer them; because it is presumed that the appointed administrators of them must be best acquainted with their true force and meaning, especially if sworn to consult in their decisions the highest and best authorities in the law, both ancient and modern. Just so is it with the knowledge and understanding of the laws of God as revealed to us in holy Scripture. To preserve us from all false doctrines and innovations, as well as to prevent any unreasonable assumptions of spiritual domination on the part of our spiritual rulers, it has pleased God, in his providence, to give us those Scriptures, and to put it into men's hearts to collect and preserve them incorrupt. They now constitute a perpetual final appeal; they are the document and the charter both of our liberties and our laws—and while the books of the Bible ought to be in the hands of all, this does not hinder but that those whom the Church appoints to the office should be regarded as the authorized interpreters of their contents. "As a light set upon a hill that cannot be hid," there is something, even if Scripture were silent upon the subject, in the very appearance and notion of a Church calculated to inspire reverence in the eyes of men. A large and venerable [illegible] with talent and virtue, rooted in the affections of the people, maintaining a pure and rational form of worship, and withal possessing peculiar laws and institutions, remarkable especially for its sacraments, of which hardly any account can be given, or imagined by any ingenuous mind, but divine appointment; to say nothing of the blood of martyrs that has been shed in its defence; this body, comprehending clergy and laity, which we designate the Church, has continued, and, we doubt not, will continue, independently of all consideration of scriptural command, to attract the faith of millions. But take in this consideration, and with what distinguished authority does the Church call upon the regards of every reasonable man!

CHURCH ACCOMMODATION.

Sir,—I intended some time since to make a few remarks upon this subject, to which my attention was at that time called by a writer, "Presbyter," in your numbers for September and November, 1837. It escaped my memory, however, until the other day. I concur entirely with him that the greater number of our churches require to be newly laid out, as far as the arrangements for the pews and the desks, &c., are concerned. A great deal of room is lost by the old double seats, in which persons are most inconveniently arranged; they cannot obtain, many of them, a view of the officiating minister, and the attention of those who sit opposite to one another is apt to be distracted. The careless frequenter of the house of prayer has thus a great stumbling block placed in his way, and those who go thither for the purposes of devotion have pain and grief occasioned by involuntary distraction. He remarks upon the superiority of the arrangement which obtains in dissenters' places of worship, where the ministers command a view of all who compose the congregation, and all the congregation can see the minister. He adds, that it is impossible to avoid the inconveniences of a different arrangement in galleries of churches. Now, permit one who has had some experience in building churches to submit that it *is* possible, even in the galleries, to avoid the inconvenience which a "Presbyter" laments. In a small chapel which I have lately erected, I have made all the pews in the gallery single pews, the same as below, and they are placed *across* the gallery instead of *along* it, as is the more usual plan. The effect to the eye is remarkably good. A narrow passage runs along the gallery next the outer wall of the church, into which passage the doors of all the gallery pews open; thus the damp of the wall, and the draughts of cold air which might inconvenience persons who sat near the walls, and the windows are quite avoided. The pulpit and desk are placed a very little below the level of the galleries, a little in advance of the altar, (of equal height, that preashing may not seem to be raised above praying,) one on the one side, the other on the other. They have no staircases, but stand upon light pillars, allowing a good view of the altar and prothesis between them. The gallery pews, as well as those in the side aisles under the gallery below, turn at the pulpit and desk, so that just at the pulpit and desk, the persons in the adjoining pews sit vis-a-vis, which none others in the church do. How, it will be asked, does the clergyman get into the desk and pulpit? He makes use of the staircase used by those who sit in the gallery; he gets into the pulpit and desk from the galleries adjoining each. Between the pews, just where the pulpit and desk stand, there is a passage, the width of a pew, on each side, from which a light narrow platform, with a railing, runs to the pulpit door, and connects the gallery on either side with the pulpit or desk. By this arrangement, there are not a dozen persons in the church who do not see the clergyman. Those alone have their view of the clergyman in desk or pulpit obstructed who are in the very front pew in the middle block below; he is over their heads, as it were. And some of those few, again, who are in those pews on either side below, under where the narrow platform connects the galleries on either side with the desk or pulpit, have not a view of him in pulpit or desk. But this is compensated to them by the very uninterrupted view which they have of the clergyman when he is officiating at the altar; to which, by the by, I invariably return, after my sermon ended, in the morning service, that I may there read a part of the offertory, use the prayer for the Church militant, and one of the accompanying collects, before I dismiss the congregation with the blessing, which I pronounce standing in the centre of the altar, facing the whole congregation. I would remark too, that the gallery at the end which faces the clergyman has two floors, the upper one being elevated towards the hinder or western end, that those sitting farthest back may see the clergyman when at the communion table over the heads of those who are kneeling before them.

British Magazine.

* Damp, harmful dew. *Fr. serein* or *serain.* Daniel, a contemporary poet, writes,—"The fogs and the *serene* offend us."

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